THE Controversie before us is, Whether the Scriptures are to be read and heard, of, and by the Lay-people? and whether they are to be translated into the Vulgar Tongues? the Papists deny, we affirm. My business will lie in three Propositions.

I. That the People are to hear and read the Scriptures.

II. That therefore the Scripture is: the Word of God was written for them, and to them.

III. Therefore it is to be translated into Vulgar Tongues.

The first is an express Precept; the second is a reason to prove the first; the third is an Inference from both.

And seriously when I have been musing upon this question, I profess heartily I have been surprized with amazement, how such a Controversie should arise amongst Christians (if Christians). Might not a man as well dispute whether a Carpenter should have his Line and Rule to work by? or a Soldier wear his Sword in the midst of Enemies? Shall I question whether the Air be necessary for Breath, or Bread for Life, or the Light of the Sun for our Secular Affairs? Sure enough the Word of God is all this, a Model most perfect, a Sword most victorious, Air most fragrant, Food most wholesome, and Light most clear; the Word of an Angel precisely considered, is no ground for Faith, nor Rule for life, duty, and worship. The Word of God read and heard (faith our Church) is so great a good, that the benefits arising therefrom are inexpressible, unceivable; the Bible (faith that painful, pious, learned Bishop Hooper) Why, (faith he) God in Heaven, and the King in Earth hath not a greater friend than the Bible, in his Epistle Dedicatory to King Edward the Sixth. But I shall say no more of these, nor of any Protestants, because they are parties, and therefore their Testimony, though most true, is not proper. This Word is for the Soul, and is not the Soul more than Life; this light is to give the knowledge of the Glory of God in
in the face of Jesus Christ: and is not this infinitely beyond all our natural and civil concerns? all these things here below, either within us or without us are short-lived and vexation, but this makes a Man wise, and that to Salvation, and that through the Knowledge of and Faith in our Lord Jesus. And after all this and much more that might be said concerning this treasury of all Wisdom and Knowledge, shall it be a question whether the People so highly concerned in these things, shall they hear or read the Scripture? this is to me is wonderful: But the question is put beyond all question as to our adversaries, 'tis defined, determined by the Council (as they call it) of Trent in the negative, that the Lay-people shall not read, or hear the Scriptures read, no, nor have a Bible in the Vulgar Tongue under great Penalties; nay, the Priest reads it not in their publick Worship. The words are these, Si quis legere aut habere presupserit; If any shall presume to read or have a Bible; what then? why, the penalty is this, absolutionem peccatorum percipere non possit; he may not, nay he cannot, be absolved from his sins, they exclude such a man from remission of his sins; it seems the reading of the Bible is a sin unpardonable. The People are taught to believe, That what the Pope binds on Earth is bound in Heaven; sure then (I judge this must be the sense of the Canon, (viz.) If a man that reads the Scripture, or hath a Bible in his House comes to confession and is absolved, that Absolution is invalid; he is not subjicium capax, he doth poner obiecm, there is a bar lies in his way to hinder his Absolution, and that bar is his reading or having the holy Bible. My reason is this, though he had a thousand Bibles, and did confess it to the Priest as his fault, he would absolve him, and the Absolution would stand good; so that to have a Bible and read it, puts a man into the state of Damnation, and no man can read the Scriptures but under the greatest penalty, sc. under the pain of Damnation. By this Trent Conciliabulum, Conventicle, you see, Wo be to the Bible, and all the friends thereof; Bened. Furret in his Preface to the Index, Lib. Prob. & expurg. tells us, that Misericordia erga Dei librum nullus locus est; There is no place of mercy left to the Book of God: Men fly from the Gospel (faith he) in the Italian or Spanish Tongue, Pestis citius, faster than they would run from the plague of Pestilence.

But you will say the Councils prohibition of the Bible is with a limitation, viz. If you have a Bible without a license from the Bishop, they do not forbid licensed men the reading, and therefore wrong them not.

I answer, 'tis true they do speak to that purpose, I will not wrong them; but give me leave to do the truth and you right by telling you, that their pretence of a license is a very flam, a meer gallery, an abominable cheat, as I shall shew you in its place.

Further, that this Book may not spread abroad, the High-Priest and Elders in this Council straitly charge and command all Book-sellers and all Dealers in Books, that they sell not or any other way part with any
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one of these Books to any person upon the forfeiture of the price of the said Books, and to undergo all other punishments according to the arbitrary will and pleasure of the Bishop. I confess this is drawn up very cunningly with much craft, as indeed all their Doctrines are expressed with artifice and subtility. But if you read the Mandate of the Archbishop of Toledo by the Authority of Paul the fifth, there the punishment is this, *si.* For the first time *he shall be punished, suspensione Officii,* suspension from his Office, loss of his trade for two years, banishment twelve miles from the Town, *ubi Bibliopolium habuit,* for two years, and fined 1200 Ducats; Mille ducentorum Ducatorum multia puniendus; this for the first fault. But for the second time, *si re cuidat,* then the punishment to be doubled, and other punishments, *ex Inquisitoris arbitrio croganda,* according to the will of the Inquisitor; and all this, *si quis habeant aut emere vel vendere asset,* if any dare be so hardy as to have, or buy, or sell a Bible. And those Traders that are not so skilful as to understand the Catalogue of Books prohibited, must either take a *man of skill into their Shop,* or shut up their Shop-windows; for whosoever shall offend in this case, though per neglectum, or ignorantiam, a pena, nulla ratione exemptum iri; though they offend through neglect or unskilfulness shall not be exempted from punishment upon any account whatsoever. And Paul the fifth by his Brief sub annulo Piscatoris dated at Rome, 1612, forbids all persons, *Ne legant aut teneant,* that they should not read or keep those Books under the punishment of the greater Excommunication, and other Censures; but bring them by, a certain day to be prefixed by the holy Inquisitor General, into the holy Office of the Inquisition; and accordingly the said Inquisitor in his Pontifices libri specifies in his Mandate this to be done within ninety days, all Books prohibited in the Index to be brought into the Office: Now amongst the Books in the Index, which are prohibited by Pontificial Authority, the Bible is the special Book forbidden. And to make all sure as much as may be by men and others, there are towards a hundred of Latin Versions of the Bible prohibited in this Catalogue; and to be yet more sure that the Bible of all Books may not escape, this Inquisitor General by the Popes Authority doth call in not only Books prohibited in the Index, but *Librum aut libros in Regulis Generalibus comprehenfus,* Book or Books comprehended in the General Rules. Now the fourth General Rule (observe I pray) is made solely against the Bible in any vulgar Tongue, they are not to be endured; nay against any parts of it, as suppose some of *David's Psalms,* or some of *Paul's Epistles,* nay, whether they be printed, or written, *sive exconsa,* *sive manu scripta,* nay, all summaries or brief heads of the Bible; nay, *quantumvis historica,* although it be a Compendium of the Historical parts of it, all is forbidden. And if any man of what calling or dignity soever, be he Bishop or Patriarch, be he Marques or Duke, (where is the Tradesman or Farmer, or Gentleman now?) if any of these shall dare the contrary, they are rebels to our Mandate, immorigeri, disobedient to holy Church, and shall
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shall be suspect of Heretical pravity; and I promise you that is a fair way to the Inquisition; i.e. the los of liberty, pains of the body; forfeiture of goods, and los of life ut plurimum.

Object. But whatever you say, the Council doth permit reading the Bible in the Vulgar Tongue, provided you have a license.

Answ. I told you before, this license was a mere blind, a fallacy, a sham: But because I am in hand with my Author, and to slay your stomachs till I come to handle this in its due place, for present I will only tell you this, (viz.) That Pope Paul the fifth in his Breve lately quoted doth recall all such Licenses. I will give you the sum of it, it begins thus, Ad futurum rei memoriam: Since as we understand the Licenses of reading the Books of Heretics, or Books suspected of Herefie, or Books otherwise prohibited and condemned, (there comes in the Bible); obtained under certain pretences, do too much increase in the Kingdoms of Spain, (in Regnis Hispanicarum), and understanding, that there is more danger to the unlearned than profit to the learned, by, and from the said Licences; we therefore upon whom the burden of watching over the Lords flock is incumbent, being willing to provide a reasonable remedy, and walking in the steps of our Predecessors Popes of Rome (mark that for anon), we do annul, caffé, revoke, Irritamus & viribus penitus evacuamus, utterly make void all such Licenses, Faculties and Grants, and by the tenour of these presents we do decree and declare the same to be caffé, void and null, eaque nemini suffragari possè; granted by whomsoever, whether our Predecessors, our Selvæ, our Penitentiary, Ordinaries, or Bishops whomsoever, and granted to what persons forever, whether Abbots, Patriarchs, Marquefse, Dukes, or any other persons Ecclesiastick, or Mundane, quacunque autoritate fulgeant, whether they have had their License by Letters Apostolical, in form of a Breve under the Seal, or any other peculiar way to make the License firm and lasting, we revoke and annul all to the utmost.

Non obstantibus constitutionibus, Ordinationibus Apostolici, any Con-
stitutions and Ordinations Apostolical to the contrary in any wise notwithstanding, under the pains and censures of the Church to the highest; & invocato & opus eft brachio feculæri, (i.e. under the penalty of a fayl, a Dungeon, a Faggot); and we command All Archbishops, &c. to take care that these our Letters be forthwith published in all Provinces, Cities, Diocæses, absque alia requisitio eis defuper facienda, i.e. without demurring, disputing, demanding why or wherefore. Here is sure work, not a crevice, a chink left unstoped. Do you not see what care here is taken to suppress all Licences, nay though under the Popes Seal? See what a roaring Bull here is, and what is your License now, I pray? a Fig-leaf. In the midst of this Breve his Holines gives a Mandamus to the Inquisitor-General, the Archbishop of Toledo to prosecute this Breve to the utmost, not to suffer any person though never so great to have or keep, or read, or buy, or sell a Bible; which accordingly he did execute, as before.
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For other Books I am not concerned, for both the fathers, which are many, and the fathers of them, which are great; if I could I may not meddle with that affair. I only take notice of the Index Expurg. how these fathers of Rome blot out, and command to be blotted out the sayings of the Ancient Fathers as they are placed in the Indexes made either by the Interpreters, or the Publishers of them: As for instance, in Athanasius set forth Græco-Latin; in the Index there was set down thus, Scripture sacra etiam plebi & Magistratibus cognoscenda Deleatur, i.e. The Holy Scriptures are to be known even of the Common-people, and the Magistrates blot that out lay they: Again, Scripture sacra et alia clarum ut quisque, &c. The Holy Scripture is so plain that any one may understand, blot that out. Five more sayings there are about the sufficiency of the Scriptures, and that they only are to be heard; Deleatur, blot them all out; these sentences will puzzle young Students, confirm the Heretics: But indeed the true reason is they will discover our wickedness and heresies. So they deal with St. Austin's works, Basileae ex Officinæ Froben, Purgatorium non inventum in Scriptuia; Purgatory not to be found in the Scripture; Deleatur, let it be expunged lay they; and good reason, for such passages will make your kitchen cold. And special order is given by these Fathers that care be taken to blot out all such passages, Ex quo quonque alio indice: specially 4th Edit. there named, &c. ex alibi similibus; and Lib. 2. de Bapt. cont. Donat. there is this short passage, Non est in Evangelio; there is no such thing in the Gospel, Deleatur, blot it out. So they serve Crysostom, Basileae ex Offic. Frob. 1558, Sine Scriptura nihil afferendum; Scripture Divine omnibus volentibus pervia & faciles; Scripture omnibus legio omnibus: Scripture caninere omnia, Scriptures legere, omnibus etiam; with some others, as Apostolorum Doctrina facillis & omnibus pervia: i.e. The Scriptures are plain to the willing, they are to be read of all, even Artificers, the Scriptures contain all things necessary, and the like; away with these says. Holy Mother Church, blot them out every one, and good reason, for open that door once, then farewell all. Hitherto we have had two acts of the Pope and his council, one to call in the Bibles condemned that were abroad, the other to prevent their going abroad for the future, but all too late: Alas this would not do, therefore they take two other courses; the first was this, The holy Synod decreeth that no man dare (audere) to interpret or expound Scripture in another sense, save that quam sancta mater Ecclesia tenetur, which holy Mother-Church hath holde, and doth hold, whose right it is (cuius est) to whom it belongs, to judge of the interpretation of the Holy Scripture: although such interpretations were never uttered before, they that shall oppose this let them be declared by the Ordinaries, and punished according to the Statutes. So that if the Pope (for he is the Church, as you must know) shall affirm, Job. 2: 16. Peace over Peter, feed my sheep; if he shall say, that the meaning of that text is this, that by the words our Lord Christ gave to Peter an Universal Headship over the Church, and in ordine ad spiritu-
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Spiritura, a Sovereignjy absolute over all Kings to plant and pluck up, and that all this Power is given to the Pope as Peter Successor; why then you are to believe it, you must not take any other Sense, though this be non-sense and never heard of before, that is all one.

So the second Council of Nice, quoted and approved by the Council of Trent, countenanced by the Legats and Lies of Adrian the first, proves Images to be worshipped, thus, No man lights a candles and puts it under a bushel, therefore the holy Images are to be placed upon the Altars; O rer inconsequent & risu digna, said Carolus Magnus. But what is that, let it be never so ridiculous and worthy to be hissed at; you may not dare to take any other Sense, you may not quarrel at the Inference, though it be monstrously irrational; if you do, they have two Swords, and with one they will cut you off from the Church, and with the other, se the Secular, they will cut you off from the Earth; for the Church faith, That is the meaning of Exe duo gladii, Behold here are two Swords; the one shall unchristian you, and the other shall unman you.

The second course the Council hath taken to help themselves, is this; They have added to the Holy Bible (despairing of any relief there) the Apocrypha, and make Tobit and Judith, and the two Maccabees, with the rest of the Stories of Bell and the Dragon, a Rule for Faith and Life, and whosoever shall not take them for the Word of God, Sacred and Canonical, they curfe him, let him be Anathema; they send a man to Hell, if he refuse Toby. They have also stitched or patched to the Holy Bible their Traditions under the name of Apostolical, containing matters appertaining to Faith and Life; and these Traditions (which are in feriniu pectoris Pape), under lock and key in the Popes breast, they command under the pain of Anathema to be received pari Pietatis affectis & reverentia, with an equal pious affection and reverence as we receive the Word of God. Oh horrible!

The first of these courses, viz. to oblige men to understand Scriptures as the Church; i.e. the Pope expounds them, this is a reproach to the reason of Mankind; Bubalum enm effe non hominem, it degrades men into brutes. The second goes higher, and is a reproach to the Sovereignty, Goodness, Wisdom, Faithfulness of our Lord Jesus. They do by this means horribly reproach the Apostles; for if the Administration of the Sacrament under one kind, and Invocation of Saints, Merit of works, Worship in an unknown Tongue, with others; if these be Traditions as their learned men say, and if their Traditions be Apostolical from the mouth of Christ, and dictates of the blessed Spirit as the Council faith; Oh then what an ugly and black reproach is here cast upon the Apostles: nay, it is a most prodigious blasphemy against the Lord Christ, and his holy Spirit, that the Apostles should teach, and practise, and write one thing to the Churches, and after whisper the clean contrary to some others who should convey it by word of mouth to posterity.

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Any man sees that these four points of Faith which they would prove by Tradition are directly contrary to what the Apostles preached and practised, and wrote to the Churches. But this is not my business, I only touch upon this.

But perhaps you will demand upon what reason the Council did thus decree? I answer, they tell you, "Cum experimento manifestum sit," tis manifest by experience that the sufferance of the Bible in the vulgar tongue, doth more harm than good through men rashly; Ergo we forbid it: A doughty reason, no question of it! as if some Souldiers rashly abusing their weapons, therefore the General should command, and that upon grievous penalties, and that when they are faced by their deadly enemies, all the Army to be disarmed. Should a Protestant decree against Prayer, because Prayers of Papists are blasphemous? or against the use of the Lords Supper, because the Mass is Impious and Idolatrous? What decrees were these? Must God's appointment be anulled, because of mens abuse? Why did they not decree that men should be prohibited the use of the light of the Sun by day, and Moon by night, because thieves and others abuse it? Doubtless such Decrees had not been so irrational and mischievous as this; for that light is for my body, for the face and converse with man, for my Secular affairs, and but for a time: but the light of the Scriptures (which they forbid with a curse) is for my Soul, for the face of Jesus, for Spiritual concerns, and for Eternity. The truth of the case is this, the experience of the Council was of that kind which Demetrius and the Craftsmen feared would be theirs; if Paul be suffered, down goes Diana, and our Market is spoiled. I will tell you as briefly and as fully as I can the story of this experience.

About the year 1516, the Friars are sent by Leo 10th. abroad with their Pardons to Raise money for his Holiness, Indulgences for horrid Sins are sold at ease rates. Into Germany come the Friars, Luther (who had some years before quitted the study of the Law, and applied himself to the close and daily study of the Scriptures, and had been blessed with some taste of the Righteousness of Jesus Christ, unexpectedly began to stir against these Pardon-mongers; yet at first very mildly, not simply against the thing, but against the impudence and covetousness of the Friars; the Friars fearfully and publickly traduce Luther, he takes heart, and begins to dispute, write and preach against them; this spark thus blown suddenly becomes a great flame. The Pope begins to storm, and writes about this affair to Cardinal Cajetan; Cajetan disputes Luther, and quotes against him the Bull of Clement the sixth, which run thus. Whereas, una guttula, one drop of the Blood of Christ had been sufficient for Redemption, and streams of Blood came from his Body; all that Blood, which was over and above, Christ had deposited as a precious treasure in the hand of Peter, Claviger (the Key-keeper of Heaven) and to his Successor; to be dispensed; (i.e. to be sold) to Penitents; and so likewise the surplmage of the Merits of the Virgin Mary, and all the Saints, Tanguam. i.e.
The Scripture to be read by the Common People. Serm.V. in booka condonandi materia, an inexhaustible store-house of Pardons, Luther retels the Bull by Scripture; Frederick of Saxony shews him favour, the University of Wittenberg defends him; Frederick the Duke, of Saxony sends him Cajetans Letter; Luther intreats the Controversie may be decided in Germany; the Emperor summoned him upon safe conduct to appear at Worms; accordingly he appears, there in the Imperial Assembly, and after in the Lodgings of an Archbishop before some other Princes; he humbly but vehemently offers himself to be tried by the Scriptures, or evident Reason; he is banished Germany, and appeals to a General Council; the Pope fears a Council as the shadow of death. All this and much more was done in five years, it was day-light all abroad in several places by this times; the Gospel had dispelled the darkness of Popery without any great noise or bulle. The Council of Trent convened not till the year 1546, about thirty years after the Preaching of the Gospel began, and was carried on by men of renown, for learning, piety and pains; the Council prohibits the Bible ob temeritatem, for the rashness of men, but doth not tell us what men, nor in what. Our excellent and learned Translators in their Epist. Dedicat. to King James lay, that they expect to be maligned for their work by the Papists, because they desire to keep the people in ignorance and darkness. Dr. White in his defence, cap. 51. faith, That from mens rashness they dishonestly, nay most dishonestly, conclude the utter suppressing of the Scriptures, not that they care how they are used, (for never any men used them so vilely as themselves, either in applying, reviling, or corrupting of them;) but because they are mad at the Bible which discovers their herees.

And if ever they get power again, 'tis probable (they may learn more wit by their experience, and Rome-Papal may serve the Book of God, as Rome-Pagan served the Oracles of the Sybils herefore; namely, take it out of their Popish World, and chain it fast in the Vatican, there to be inspected only by a few Confidants, and to be expounded as the Pope pleafeth. Origen said of old that the reading of the Scriptures was the torment of the Devil; sure it torments some body else of later years, but in Origens time it was not so; the Bible burns the Devil, and the Pope burns the Bible.

Thus we have seen the Council biting sore, but not opening much; that is left to their Doctors, whose clamours have been loud and importunate, and their tongues set on fire from beneath against this holy Word from that day to this. They that do evil hate the light, the thief curseth the Candle, the Malefactor would dispatch his Judge; the design of these Doctors is to make the most found and fully perfect Scripture to be as the people at the Pool of Bethesda, halt, blind, lame, withered. Alb. Pigh. a prime man (I promise you) gives this advice; They should (declamitate) often declaim against the Scripture, and that Rhetorician artificiis, with Rhetorical artifices and flourishes complain of their difficulty, darkness, shortness, lameness, imperfections, blemishes; on the other side
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fide they should strenuously contend for the necessity, authority, certainty, perfection, clearness, of Traditions unwritten; and then, unda negotio, no doubt they shall easily carry the day. And what Pigbin advised his fellows to do, he practised himself sufficiently. Andradius a great stickler in the Council, and a daring-man, takes the same course, and good reason; for he confesseth, That many and weighty points too of their Religion would reel and stagger, if they were not supported by Traditions. Orthod. Explic. lib. 2.

Canus a considerable man Bishop of the Canaries tells his fellows, That there is more force and strength to confute Hereticks in Traditions, than in the Scripture. And after that he had wrested the Fathers, compared his adversaries to the Devil, quoting Scripture, alleged Plato and Farguin to justify their practice; spit his venom into the face of the Bible, and urged a non-sensical argument, viz. Dabo legem, I will put my Law in their hearts; Ergo, there are Traditions. I say after this stuff he tells us the reason of it. 

Quorsum hoc? (faith he) nempe, omne ferme disputationem; &c. that well-nigh all disputation with Hereticks is to be decided rather by Tradition than Scripture: Lib. 3. Com. loc. c. 3. That is, in plain English, we must resolve our Faith and Practice in the things of God into the Popes breath, rather than into the word of Jesus Christ.

So likewise Briflow teaching his Scholar how to grapple with the Protestants, teacheth him thus; That he must first get the proud Hereticks out of the weak, and false castle of only Scripture, (do you not observe his reverence? he calls the Scripture weak and false, Os durum & impium!) and bring him into the plain field of Traditions, and then the cowards will run; i.e. let the Pope in the Throne, and Christ at his Foot-stool, and then no doubt of the victory. For you must know the Pope hath the plenitude of all Power, to mint and stamp Traditions, to allow Miracles, and to expound Councils and Fathers as he pleaseth, and then all is our own. Briflow ult. Mot.

I am weary of this, it was endless to repeat their Blasphemies in advancing the Papacy, and abusing Scripture. I will name but one Doctor more, when I have told you a Story out of a good Author. About the year 1523, seven years after Luther began to preach, they were so mad against the Scriptures, and so vexed at the light, that they burned two Austin Friars at Brussels, only for this, that they preferred the Scriptures above the Popes Decrees. There appears nothing else in the History, Cum in eo persisterent, damnati sunt capitis & exuji; Sleidan. Commen. lib. 4. Send men out of the World in fiery flames, because they will prefer Christ the Lord above the Pope! this is somewhat hard.

The Doctor (I mean) is Cofier the Jesuit, he in his Encir. cap. 1. divides Gods Word into three Parts; The first Part is that which he wrote himself in the two Tables. The second Part that which he commanded to be wrote by others, the Old and New Testament. The third Part, that which he neither wrote himself, nor rehearsed to others, but left it to them to do Q.
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themselves, as Traditions, the Popes Decrees, and the Decrees of Councils. And he makes this Application of his Distinction, that many things of Faith are wanting in the two former, (very good, it seems God, by himself, and by his Prophets and Apostles gives out his mind defectively; neither would Christ have his Church depend upon them; (Oh horrible daringness! The latter (faith he) viz. the Traditions and Popes Decrees are the best Scripture, the Judge of Controversies, the Expositor of the Bible, and that whereupon we must wholly depend. That is, blot out the Sun, and set up a stinking Farthing-candle, this is the design. However you may observe in a few words a great deal of blasphemy, and some honesty: the Blasphemy lies in these particulars. 1. That God hath revealed his Will short and scanting; a horrid reproach to the glory of his Wisdom and Mercy! 2. That the Lord Christ would not have us trust to his Word, a most vile reproach to his Care and Faithfulness over his own House! 3. That mufly, dustry Traditions, and the Popes Decrees are the Word of God. 4. That the Decrees of men, of whom some have been Necromancers, Conveyers with the Devil, Poisoners, Murthers, Adulterers, nay Traitors, Blood-sippers, Ignorant, are the Rule of Faith: The Honesty is in this, that he joyns hand in hand, together Traditions and Popes Decrees, and well they may, for they are brethren, and have one and the same Parent. 2. In that he confesseth that Traditions were not rehearsed or delivered from God by word of mouth; and therefore the Council of Trent put a sad and miserable blind and cheat upon Princes and People, while they say that Traditions were either spoken by Christ, or dictated by the Holy Ghost.

Left any man should say that these Doctors were private men, which is their common and laft shift, I will shut up all with their new Creed. Know then, that Paul the 4th. set forth a Creed of his own, consisting of Twelve Articles, added to the Twelve of the Creed, called the Apostles; out of which I shall take only three, proper to my business. The title of it is, The publick profession of the Orthodox faith to be uniformly observed and professed. The first Article is, The Apostolick and Ecclesiastical Traditions, and other Observances and Constitutions of that Church do I firmly admit and embrace.

2. Art. Also the Sacred Scriptures do I admit according to that sense which our Mother the Church hath holden, and doth hold, whose right it is to judge of the true sense and interpretation of the Scriptures.

3. Art. I do vow and swear true obedience to the Bishop of Rome, and all other things likewise do I undoubtedly receive and confess, which are delivered, defined and declared by the sacred Canons and General Councils, especially the holy Council of Trent; and withal I condemn, reject and accuse all things that are contrary hereunto; and all Heresies whatsoever condemned, rejected, and accused by the Church. And this true Catholick Faith I will maintain inviolate to the last gasps; and I will take care of those which shall be under me, or such as I shall have charge over in my calling, to be holden,
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taught or preached to the uttermost of my power; this I promise, vow and swear; So God he help me, and his holy Gospel.

Thus the Bow is bent, and the Arrow upon the string to shoot through the heart of the Scripture, the foundations of the Prophets and Apostles must be cast down, or else Babel will fall; there is the origine of these and such like out-ragious reproaches upon the Oracles of the blessed God: Pafs over to the Isles of Chittim, go to Kedar; Did ever any Nation do this to their Oracles? Did the Pagans ever do such indignities to the dictates of their Druides? or their Brachmans? or the Turks to their Alchoran?

This Controversie then, whether the People of God should read and hear the Word of God, (which would make a man wonder that ever such a question should be moved, the duty being so solemnly enjoyned, the practice of it so necessary, the fruit of it so profitable, which made David wiser than his Enemies, than his Teachers, than the Aged, better to him than all treasures, sweeter than the honey-comb,) I say this Controversie shall through Gods assistance discours and deliver you my thoughts upon it from the 1 Thess. 5.27. that is my Text.

1 Thes. 5.27. I charge you by the Lord that this Epistle be read to all the holy Brethren.

This Text is a Constitution Scriptural, one of the true Canons of the Apostles, directly opposite to the Constitutions of the Pope, and the Canons of the Council of Trent, as we shall see by and by. It may be resolved into these parts;

1. An Injunction to a Duty, that is Reading, that it be read.
2. The subject or matter to be read, that is, this Epistle. And by the same reason all the rest for the wit of all the Jesuits in the World cannot frame an Object against the Reading of any, which may not be as well made against the reading of this one.
3. The Object or Parties to whom, the holy Brethren, i.e. the People.
4. The Extent, to all, all the holy Brethren.
5. The Solemnity of this Injunction, I charge you, not I beseech, or intreat, or I exhort, (as sometimes he doth), but I charge; and that not simply a bare charge, but the highest that can be, and the only time that ever Paul did give this which is so high, that none can be higher. He doth indeed charge Timothy solemnly, 1 Tim. 6.13. but there it is, before ἐνδύσωσθε θεός, in the presence of God; but in my Text it is τίδος νόμιζον, i.e. vi. vdi νόμιζον, by the Lord; there it is παράγγελμα, præcipio, I charge, I command; but here it is, ἐγείρω, I charge, I adjure; ἐγείρω, is juratorium obstringo; it hath the force of an Oath, and that under the curfe,
curse. I adjure thee, (faith the High Priest) to our Lord Chrift, Mat. 26. 63. Εἴποντες οὖν, I adjure thee by the living God tell us; implying an Exe-
cration in case of speaking falsely. The Apostle Paul doth not deal with
them in this place, obsecrando, as the Latins used to do, per Deos Des-
que omnes, as some think; (yet even in that sense the words had been
very vehement, and in case of failure of not reading would import ven-
geance on them for it), but here he deals execrando, his charge hath the
form of an Oath, obliging under pain of the curse, and to Dr. Ham-
mond renders it: μὴ ἐκποιήσετε in Hiphil, is literally and critically to make
swear, to adjure; and is expressed by Paul's, εἰς τὸν, 1 Thess. 5.27. I bind
you under the curse of God that this Epistle be read. The Law con-
cerning this we have Numb. 5. 21. where we have not simply an Exe-
cration, but there we have the Oath of Execration: Thus he upon
Mat. 26. note 1.

The Text thus explained (methinks) among sober men should quick-
ly decide the Controversies; For whether we should obey the Lord Chrift,
or the Council of Trent ? Whether we should believe Paul, the Apostle,
speaking by the Holy Ghost, or Paul, the Pope speaking by a pack of
Parafites; judging ye: Which curse of the two should we dread, this of God
in the Text, or that of Man at Trent? Surely there is no difficulty to
determine this point.

The words thus opened will to our business afford us three Observa-
tbles; 1. The state of the series of Popes or Antichrift. 2. His Char-
acter. 3. His Confutation.

1. His state is a state accused; I offer my proof thus. They that do
not read the Scriptures to the People in the vulgar Tongue, according
to the duty of their Office, nor suffer the people to read themselves; nay,
that do prohibit them to have a Bible, and that by a severe Law under a
grievous penalty; these for so doing are bound under the curse of God;
But Antichrift doth all this: Therefore the state of Antichrift is a cur-
sed state. The Proposition or Major is the Text, the Truth of God; the
Assumption is notorious, the Practice of Rome or Antichrift: The Con-
clusion is regular and natural.

Add to this the wo our Lord Jesus denounceth against the Scribes
and Pharisees, Mat. 23. 13. because they did shut up the Kingdom of
Heaven, took away the key of knowledge. Luk. 11. 52. They neither went
in themselves, nor suffered those that were entering to go in; yet these never
suppressed the Bible in their own Tongue, much less prohibited the
reading of it by the People; neither did the Scribes omit the reading of
it to the People. The Argument holds from the less to the greater;
in both these the Scribes were Saints in comparison to the Popish Doct-
ors, and the non-expounding by far a less sin than the prohibition, and
that by a Law under grievous penalty, nay, death it self, as it will ap-
pear anon.

2. Here we have the marks of Antichrift, Dan. 7. 24. (for it cannot
with
with truth and sense be understood of any other, faith of him, He shall think to change times and laws, fo. of the most High. Paul giveth this mark of him, He shall not only exalt himself above all Augustines, (Sébasv orbas Augustus sc. Caesar, Act. 25, 21.) not only above the Emperor and Princes, but 2 Thes. 2. 4. shews himself as God, sc. in changing Laws Divine, and making new Laws, new Creeds to bind the Conscience; this mark is visible in many particulars. But to my business, thus; The Lord Christ commands the people to search the Scriptures, the Pope commands no, no such matter. Christ commands them to search Moses and the Prophets, the Old Testament, the Pope forbids them to search either Old, or New. Christ faith, In them you thinke to have eternal life; the Pope faith the contrary, There is more danger of eternal death. Christ gives this reason, they testify of me; the Pope faith, No, they are very dark and obscure, very short and defective, therefore no competent witness. Christ faith, Let my word dwell in you richly; the Pope faith, No, not dwell, no not in your Houses. Christ faith, teaching and admonishing one another; the Pope faith, Brailing and perverting one another. Christ faith, Whatever you do in word or deed, do it according to my word; the Pope faith, Do my word, observe our Decrees, or else I will burn you. Christ commands in my Text that this Epistle be read; the Pope commands the contrary, No reading. Christ faith, To all the Brethren; the Pope faith, No, not to any Lord, or Duke, or Prince; (Franciscus Encens as learned a man as Spain afforded, was imprisoned fifteen Months, expecting death every day, but marvelously delivered; only for presenting the New Testament in Spanish to the Emperor Charles the Fifth). Christ faith, I charge you to read; the Pope faith, I charge you, you do not read. Christ faith, I charge you under my curse; the Pope faith, I charge you not to do it, under the curse of the Church. Christ faith, I charge you under the pain of Hell-fire; the Pope faith, I charge you do not under the pain of Hell, and the Stake in Smithfield too.

Thus you see his mark, and 'tis the same in many other Particulars; as for instance, Christ commands in the Supper, Drink ye all of this; the Pope prohibits it, Not a man of you shall drink a drop; but that is excential, now it is the business of another.

3. Here we have the Confutation of the Popish Doctrine and Practice; and this ariseth out of the Premises thus: If the Lord Christ frequently commands the reading of the Scriptures by the People, and solemnly charged the reading of them to the People, then Popish Doctrine and Practice is false, and wicked: But Christ doth do so; Therefore their Doctrine is false, and their Practice wicked. On the other side; If the Premises be true that Christ hath commanded and charged this, then the Doctrine and Practice of the Protestants is holy, just and good; But Christ hath so done: Therefore their Practice is good. Observe from hence, That Popery is not only an addition to the Doctrine of Christ (as some
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Some pretend) but an Opposition, a flat Opposition to it; and where it is an addition, as in the great business of Justification by the Righteousness of Christ alone, there the addition is a destruction: 'tis such an addition as Agrippina made to the Meat of Claudius Cæsar, such an addition as destroys Religion, and poisons the Soul. So the Invocating of God, Merits & Intercession, by the Merits and Intercession of Saints, and the formal Invocation of Saints and Angels, requesting their open & auxilium, (very large words, and the very words of the Council), entreating their help and assistance; is not a bare addition, but horrid Blasphemy and palpable Idolatry: For which things fake our famous English Divines have held the Church of Rome to be no more a true Church, than a Murderess and a Whore can be a true Subject, and a true Wife; a Metaphysical verity is an idle whimsey in Moral concerns. And they have held also, That a man living and dying a full Papist could not be saved; every one, faith he, may be saved from Popery, that is not the business, but whether he may be saved in it? they say, No.

In opposition to the Popish Doctrine this day, I have three things (as I have told you) to assert. 1. That the Scriptures are to be read by, and to the People of Christ. 2. That therefore the Scripture is Scripture, the Word of God was therefore written. 3. That it is to be translated into the Mother-tongue. The first is a plain Duty and constant Practice. The 2d. is a Reason to prove it. The last is a manifest Inference from them both; For if the Word of God were therefore written that it might be read to and by the People, then it follows of course, that it is lawful, honourable, necessary to be translated; for if the Shell be not broken, how can we come to the Kernel? if the Trumpet give an uncertain sound who shall prepare himself to the Battle? if the Stone be not removed from the Wells mouth, how shall the Maidens draw Water?

1. Of the first, Col. 4. 16. When this Epistle is read amongst you, cause it to be read in the Church of the Laodiceans; and that ye read also the Epistle of Laodicea, Ephes. 3. 4. Whereby when you read ye may understand my knowledge in the Mystery of Christ. This Epistle (it is very probable) was written to all the Churches of Asia, as that to Corinth was to all the Churches of Achaia, and it is likely the Epistle to the Laodiceans (being one of these Churches) was the same with this to Ephesus: If any would see more of it, he may consult Dr. Ussers Annals, ad annum Christi 64, or Dr. Hammond upon Col. 4. n. a. All that we get by it, is no more than what we had reason to believe before for the substance: so. That this Epistle was communicated to all the Churches of Asia; only it seems very probable that this Epistle was inscribed to the several Churches by name, one by one. Now these two Texts throw Dagon upon the threshold: For observe 1. the Apostle takes it for granted, that they would read it; nay, he commands them to take care that others may read, and that they read his Epistle written to others. 2. He takes
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takes them for men of understanding, he doth not look on them as brutes.
3. Not only understanding more obvious Truths, but even the Mystery of Christ; he doth not tell them, these are hard, obscure, they are not for the vulgar, the rabble, the lay people, in whom there is not mens, consilium, or ratio, but a meer Bellua multorum capitum, a many-headed, and a mid-headed Beast. 4. He doth yield or submit his own understanding of that Mystery to the discerning of these Ephesians. The third Text shall be that of James in the Council at Jerusalem, Act. 15. 21. For Moses of old hath them that preach him, being read in the Synagogue every Sabbath-day: This was the old practice from ancient times, and still is, faith James. Again Act. 13. 15. After the reading of the Law and the Prophets, the Ruler sent to Paul; it being the custom of the Jewish Doctors after reading to expound some Scripture for the instruction of the People; so the Ruler sent to Paul and Barnabas, and Paul preached; one would think this might suffice.

The Testimony of such a Council, the universal, ancient practice of the Jews in their Worship, practised by our Lord Jesus, Luk. 4. 16. He went into the Synagogue as his custom was on the Sabbath-day, and stood up for to read. Again, the Lord Jesus often in his answers to their questions appeals to their own reading; very often this is his practice; for instance, in the case of Divorce, Mat. 19. 3, 4. Have ye not read that which made them in the beginning, made them male and female? And again, for this cause a man shall for-faye father and mother, and they twain shall be one flesh. So when the Children cried, Hosanna, Have ye not read, faith he, out of the mouths of babes, &c. Mat. 21. 16. and 21. 42. Did ye never read in the Scriptures, the stone which the builders refused? and have ye not read in the Scripture so much as this, What David did when he was hungry, Luk. 6. 3. how he eat the shew-bread, and they that were with him? And have ye not read in the Law how the Priest prophane the Temple, and are blameless? Mat. 12. 5. Very frequently he quotes the Scripture, but mentions not the Prophet nor the Section, they were so well acquainted by reading, and hearing it read, they knew very well the Text. The Sadducees put a case out of the Scripture, Mises faith if a man die, &c. he tells them, They err, not knowing the Scripture; answers their argument out of the Scripture, appeals to their own reading, Have ye not read (faith he) that which was spoken unto you by God, I am the God of Abraham, &c. Mat. 22. 31. 32. Pray, observe God spake that to Moses sixteen hundred years before they were born; and Christ faith, God spake it to them, then it did concern them to know it; then they ought to use the means, then they ought to read, Have ye not read what God spake to you? So when he speaks of the abomination standing in the holy place spoken of by Daniel the Prophet; he doth not beat them off and tell them it is dark and difficult, no, but directly the contrary, Let him that readeth, understand, faith he, Mat. 24. 15. And so in the Revelation (and sure Daniel's Prophecy, and John's Revelation are the difficul-
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test pieces in the holy Bible), he is so far from affrighting his People from reading of it as a thing unfit or dangerous, that he begins the Revelation with a Blessing to the Reader, *Blessed is he that readeth, Rev. 1. 3.* Yea, but every one cannot read; why then, *Blessed are they that hear;* but why read and hear? *why, that they may understand and keep the sayings of this Book:* the sealed Book with seven Seals is opened, and in the little Book the time determined is expressed by days, months, and years, and in every of these things there is an agreement to a tittle, we know not indeed where to commence; and I think it is *fexi nefciencia,* a profitable nefcience; but sure the Book is profitable.

I wonder with what face the Jesuits of Rhemes in their Preface on their Annotations, could fcurrilously scoff at the Hereticks for reading the Revelation; did they set themselves on purpose against the Testimony of Jesus Christ? *They (the Protestants) read, and to see out of pride of heart, and we know what spirit they vaunt;* the Cantica canticorum, the Romans and the Apoecalypts. Oh ye Jesuits what makes you to rage and revile, what harm these Books do to you! I guess this is the reafon, the Canticles in a Heavenly way treats of the near Union of the Church to Jesus Christ, and her daily Communion with him by Faith, Love, Blessing, Prayer, Meditation and Obedience to him. Doth this offend you? But why I wonder do you mention the Romans, as if it were so great a fault for the People of God to read the Romans; avaunt impudence joined with spight and malice! had you no more discretion but to tell the World in print, *That, that Epifile did torment you?* The truth is, that Epifile heweth Popery all to pieces; their mincing Original sin, their cursed diſtinſtion of sins into Venial and Mortal, (which one diſtinſtion ruins more Souls than any one in the World, and brings them in more gain than any other), their Justification by Works, their Doctrine of Apostacy, Election conditional, with the reſt are all confuted and confounded by that Epifile.

Besides in Pauls numerous Salutations of the Saints at Rome in the 16. chap. he never mentions Peter, nor any-where else in the Epifile, never mentions his care over them, or pains amongst them, nor their reſpect or duty to him; a shrewd fufpicion, and it is no way fit the People should know fo much.

For the Revelation every one knows the reafon why they cannot abide that Book to be known and read; for there is defcribed the great Whore, intoxicating Princes, and the Inhabitants of the Earth with the Wine of her Fornications; the City is fo plainly defcribed to be Rome, that every Reader presently understands it of the Papacy. And well they may, for the attempts of learned men to apply the Revelation to Rome-Pagan are lighter than vanity; and the attempts of the Jesuits to accommodate it to an Anticrift at Rome, three years and a half before the end of the World, is most fabulous and ridiculous; and yet a horrible cheat in France, Spain, and Italy, and other places, where
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the Papifts dwell, that Chymerical Antichrift goes for currant.

But to proceed, there are Scriptures yet behind, and they are principal ones, none beyond them; perhaps you think what needs you prove it any more, it is as clear as the Sun? I answer, I have told you my thoughts have been the same; I have wondered how our Divines could be so copious, so laborious, so exact in a point so plain, till I considered it is one of the main points of greatest moment; let this be for a wonder to us, that the Popes, the Councils, Cardinals, Doctors, men of parts, accustomed with all helps of Libraries, Arts, Languages, should either be so blind, or blinded as not to see it, or else so daring as to deny it, or else so desperate, (this is the case) as tooth and nail, by all means, flattery, fallacy, force, wrestlings, perverting Scriptures, Fathers, Councils, to oppose it, to disparage, to blaspheme it, and all to rob the People of God of it, and to make merchandize of their Souls; for that is the meaning of that Text, Rev. 18. 13.

The first is that of Christ, Joh. 5. 39. Search the Scriptures; the Context tells you that Jefus had healed the Crippler that lay at the Pool, the Jews cavil at him for carrying his bed, v. 10. he defends himself by the Command of him that cured him, v. 11. he comes and tells them, the Jews, that it was Jefus which made him whole, v. 15. Upon this the Jews sought to kill Jefus, v. 16. Upon this Jefus began to preach to them, v. 18. to the laft v. and in this 39. v. he commands and exhorts them to search the Scriptures, as if he had said, you will not believe me, though you see my works, and I would not have you believe the Scribes to whom you give too much credence, between us both believe your own eyes, search the Scriptures. Moses and the Prophets wrote of me. There is the first.

The second is that of the Bereans, That they searched the Scriptures daily whether these things were so; and they are highly commended for it by the blessed Spirit, they were more noble; (Ah the poor Rhemiti,) yet they had their best wits, and did their best endeavours, and many a year they were a contriving their Annotations), how are they confounded and puzzled here! something they would seem to say, but 'tis worse than nothing, because it is nothing to the purpose; and indeed what can be said; a man had need to have a special faculty in railing and casting mists before to clear a light; for this Text avows three things which are the very state of the Controversie. 1. That the Scriptures were in the vulgar Tongue. 2. That as they were in their own Tongue, so the Laity had them in their own hands. 3. That they did read them, and heard them read; there was nothing of any Imperial or Pontifical Power to hinder them, no Monks nor Friars to discourage them and impeach them too. The question being thus cleared, add to this, ex abundanti, the practice of these Bereans which was searching, and that daily these Scriptures, for which they are commended, and that by God himself for so searching; and any sober man would think it impossible
impossible for any to gain-fay it; left the people whose Souls are precious and immortal in other Countrys enjoy the same privilages as the Bereans had, and then if they do not read and hear, and search, their destruction will lie at their own doors; but if they be debarred and die in their sins through ignorance, if they perish for want of knowledge, their blood will be required elsewhere. Wo be to the Parish-Priests, wo be to the Bishops, wo to the Prelates, said one of their own.

The third and last is that of Moses in the year of release, Deut. 3. 11, 12, 13. When all Israel is gathered together, men, women, children, servants, all the strangers within the gates, thou shalt read this Law before them in their hearing. I say nothing of the King, who is commanded to have a Copy of the Law, and to read therein all the days of his life, Deut. 17. 19. Nor of Joshua the Captain-General, the Law, the Book of the Law shalt not depart out of thy mouth, but thou shalt meditate therein day and night, Jos. 1. 8. Nor the Chamberlain of the Queen who was reading in his Chariot the Book of Isaiah, Acts. 8. Nor Peters exhorting the Twelve Tribes to take heed to walk according to the Scriptures as a light, and a more sure word of Prophecy, than any particular voice from Heaven, though that was most sure also, 2 Pet. 1. 19. Nor Pauls bidding Believers to try all things, 1 Thess. 5. 19. which trial must be by a Rule, which is the Word of Christ, with which Rule they must be well acquainted, or else they will be but sorry triers. These and many others I must pass over, and desire you to consider what you heard. The adveraries to this truth know all this full well, but what care they for Moses? tell them that Moses took the blood and sprinkled the Altar, and read the Book of the Covenant in the Audience of the People, Exod. 24. 6, 7. What care they for Moses precept or practice, or threatening? for why, they assert that Papa potest dispensare contra Mose; if you argue from the Apostles, why then, Papa potest dispensare contra Paulum. To be short, a learned Frenchman (no Hugenot) tells us, Dr. Glossatour upon the Canon-Law avowed by the Rota in Rome, affirms that the Pope may dispense against the Apostle, against the Old Testament, against the four Evangelists, against the Law of God; Review of the Council. Trent, lib. 5. cap. 3. To what purpose should I stuff my Discourse with Quotations, Papa potest, the Pope can dispense, when we see he doth do it, and it is so determined by the Council with an Anathema to the gain-layer in the busineses of Marriage, Can. 3. de Matrimonio, Si quis dixit Ecclesiarn non posse dispensesare in nomnna, &c. If any shall affirm the Church cannot dispense in some things forbidden about Marriage in Leviticus, let him be accused. If a man reply that these Marriages were abominable among the Heathen before Moses was born, and for these sins God cast them out, and therefore they were sins against the light of Nature; and by that reason the Pope cannot dispense: pife, the Answer is easie, Papa potest dispensare contra Rationem, the Pope can dispense against Reason. If you reply that Paul did deliver to Satan the Corinthians, for one of these Marriages prohibited,
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The second Point to be discussed is this; That the Bible had never been but for the use of the people of God; God therefore commanded the Doctrines, Precepts, Promises, Providences, Prophecies to be written for them; and therefore they are to read it, and to hear it read; nay more as they were written for the People; so by Gods appointment they were written to the People: therefore the People are not to be barred from the reading, and hearing of them. A man that denies these Arguments must be (to refresh my self with J. C.‘s language), the first-born of impudence and non-sensicality. The two Antecedents I shall prove by parts; the first is proved by Rom. 15. 4: Whatsoever things were written before time were written for our learning; and the best learning too in the World, that we all through patience and comfort of the Scriptures might have hope; for our learning, mine and yours, ye Saints at Rome, Tent-makers, Artificers, Men, Women, Old, Young; for your Learning, Faith, Hope, Patience, waiting upon God, keeping his ways, and comfort in so doing, strength to do, to suffer; and whatsoever things Doctrinal, Preceptive, Promissory, Historical, all written, all written for you, for your learning: Ergo, sure they may read them, and hear them. The next is Job. 20. 31. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. This Gospel was the last written (our Books tell us) upon the request of some Asian Presbyters for the good of the Churches. And against the Ebionites, and Cerinthians, and such like who denied the Deity and satisfaction of our Lord Jesus; sure it was written for the Churches (and so to all, to the end) and it was written for their Knowledge of, Faith in, and Salvation by our Lord Jesus: these are expressly in the Text. So again, 1 Job. 5. what a Chapter have we there, so sublime and heavenly! yet in the 12. he tells us that these things are written to Believers, to all Believers, that they might know that they have eternal life, v. 13. And so begins his Epistle chap. 1. when he had spoken something of their fellowship with the Father, and his Son Jesus Christ, These things (faith he) I write unto you that your joy may be full, v. 4. Chap. 2. 12. I write to you little Children, v. 12 to you fathers, young men, v. 13. The Epistle is high, yet very plain; it treats of the Blessed Trinity, Communion with the Father, and his Son Jesus Christ, cleaning by his Blood from all Sin, Remission of Sins through his name, the teachings and witness of the holy Spirit, and treats of these things so, that writing of them to all sorts for their good, together with the Doctrines written, is abundantly able to confound the Romans, and Poland adversaries abroad and at home.

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What need I mention any more, that of the King, Deut. 17.19, he must write a copy of the Law, and it must be with him, that he may learn to fear the Lord his God, and to keep all those words of those statutes to do them. Joshua must have the Book that he may observe those precepts and prosper, Josh. 1.8,9. It were endless to name all; I will form the Argument, and go to the next.

Thus it runs; The Truths which God appointed to be written on purpose that the People might read and hear for their Learning, Instruction, Faith, Obedience, Comfort, Joy; these Truths the People ought to read and hear; But the Bible is the Book wherein these Truths are written for that purpose: therefore they are to read and hear the Bible read one to another.

But 2ly, as they were written for them, so they were written to them, not to the Clergy, but the People especially. Rev. 2.30. the Seven Epistles to the Seven Churches written to them for their good: What thou sawest, write in a Book, and send it to the Seven Churches in Asia; faith the Lord Christ to John, Rev. 1.11. So Jude v.1. So Peter his second Epistle, I write unto you, in both which I stir up your minds by way of remembrance. Thus he writes to them and for them, 2 Epift. c.3. v.1,2. So Paul, to the Saints at Rome, to them at Corinth; to the faithful in Christ Jesus at Ephesus. So in the rest as every Child knows. Now when God gives his Truth by Inspiration, and appoints it to be written, as profitable to conviction, to conversion, to instruction in righteousness, that his People may be throughly furnished to every good work and word; what audaciousness, what wickedness is it for any sinful man to interpose and hinder this, and that by a Law, and that under a curse? Shall some mighty Prince signifie his Will to the People under him of the greatest concernment in the World for their advantage, and shall any man stand up and forbid them to read it, or hear it read, and punish them with death for having a transcript in their houses? Search and look into stories whether such a thing was ever done under Heaven. Ambrose faith that Scriptura est Epitola Dei ad creaturas; and behold here is one that opens his mouth against Heaven, and establisheth wickedness by a Decree, expressly forbidding all men of all degree to read or keep this letter. Is not this he to whom the Dragon gave his Power, his Seat, and great Authority? to whom was given a mouth speaking great words and blasphemies, and to continue two and forty months, Revel. 13. Well, the Argument is this, They to whom God appoints the Scriptures to be written they are to read and hear them; read; But the Scriptures were thus written to the People: Therefore they are to read them.

The next thing is to evidence our Assertion by the judgment of the Ancient Fathers; but that seems needless, for their own do confess that the Fathers to a man were of our persuasion and practice. Claud. Episcopus a learned man tells us of himself, Equidem in Patribus Ortho-
doxis.
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doxis per Dei gratiam. &c. Truly, faith he, by the Grace of God I have been conversant in the Orthodox Fathers, and marvel very much (non potui non mirari), that the custody of reading Scriptures by the People should now be accounted capital and pestilent, which to the Ancient Orthodox Fathers seemed so commodious and profitable. Espen. Com. in Tit. c. 2. pag. 266. If it be said, That this Bishop was before the Council of Trent, and that possibly if he had been in that Convocation he would have been of another mind. There were learned men there more excellent, that might have better informed him. To this I answer, I will give you one instance for all, a little after that Council, and it is worth your observation.

About the year 1560, Bishop Jewel preaching at Paul's-Cross, before a very great and Venerable Assembly makes this offer: That if any man alive, or men whatsoever of the Popish side, could prove by any one plain sentence out of Scriptures, or Fathers, ancient Doctors, or General Councils, for the first six hundred years, any one of the seven and twenty Articles, which he there rehearsed, he would then yield and submit. Among these Articles the fifteenth concerns our business; it runs thus, If any one can prove by Scriptures, Fathers, Doctors, Councils, for the first six hundred years, that the Lay-people were forbidden to read the word of God in their own tongue, I will yield and submit. Great discourse (you must think) arose upon this among all sorts; for such a man (indeed incomparable) to make such an offer so boldly daring, in such a place so publick, in such a way as in a publick Ordinance of God, before such an Assembly so solemn and learned, great discourse there was no doubt. Some few months after he comes into the same place, and remembers the Audience of his proffer with a great deal of Christian humility; and modestly tells them, It was not vain-glory or self-confidence (for what was he?) but the vindication of Truth, the Glory of Christ, and the Salvation of Souls that had engaged him in this business. Then and there he repeated the same Articles, and renewed the same proffer. Whispers, cenfurings, railings there were great store in private concerning him, but no man makes an attempt to answer him. The Bishops Apoloogy for the Church of England is printed, and translated into several Languages, dispersed abroad in France and Spain, and other parts. One of the many notable home-learned passages I have transcribed to our purpose. If we be Hereticks, (as they would have us called) and they be Catholicks, why do they not convince and master us by the Divine Scriptures, as Catholick Fathers have always done? Why, do they not lay before us how we have gone away from Christ, from the Prophets and Apostles, and from the Holy Fathers? why are they afraid of this? why stick they at this? I pray you what manner of men be they which fear the judgment of God's word? that are afraid of the holy Scriptures? and do prefer before them their own dreams, and cold inventions, and to maintain their own Traditions, have defaced, and corrupted now these many hundred years the Ordin-
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Ordinances of Christ and the Apostles. This is somewhat close and warm. Well, but still here is a great silence; Dr. Cole (late Dean of Paul's) a man reputed learned, enters into a Letter-combate with him; the Bishop begs of him to give one Father, one Scripture, one Doctor. Good Mr. Dr. (faith he) do not deceive the People their Souls be precious. The Dr. sends him back a taunt, a quibble, but never a word of Scripture, Council, or Father: he pretends he was afraid of forfeiting his recognition; No, no, (replies the Bishop) there is no fear of that, why should you fear the forfeit of your recognition more for quoting Austin and Chrysostom, than for quoting Horace, and Virgil. At last about five years after out comes Dr. Harding and his fellows, and when he and they (for you may be sure the main strength of Rome was engaged in this quarrel) come to make their reply to this fifteenth Article, the words are these, I will read them to you in their own expressions; That the Lay-people were then forbidden to read the Scriptures in their own Tongue, I find it not. This is honest however, but then the next clause is knavish, Neither do I find they were commanded to read. Ans. The Fathers did not take upon them to command, but they pressed the Command of Christ; that clause was impertinent on purpose to beguile the Reader. The Fathers did exhort the People vehemently for reading, and rebuked them sharply for not reading. Give me a roll of Parchment as long as my arm, of the ordinary breadth, and I dare undertake a man shall fill it full within and without with the Sayings of the Fathers to our purpose in a short time, indeed the work is done already to our hands; our Reverend Fathers have wrought hard with great judgment and success, we have (or might have) entred upon their labours. Is it not a fault amongst us that we make no more use of so shining lights, I will name a few. Bishop Jewel in his Reply and Defence. Morton in his Appeal. Whitaker de Scriptura. Dr. White his way and defence. Cartwright on Rheum. Pref. the Renowned Du Plessis, and the great Chamier. What an abundance of Sayings of the Fathers have they quoted for the Peoples reading and hearing of the Scriptures within this hundred years and upward! and none hath adventured to gain-fay them therein, that I know. But you will say, Do not the learned Papists (for there are learned men amongst them) give some answer to the Scriptures you quote, and the old Doctors too? I answer, there be four Questions I have to speak to, before we come to speak something of translating the Scriptures; and this Question shall be the first, the second is, What Artifices they do use to bring People out of conceit with the Scriptures; the third is, What Objections they usually bring against us; the last, What may be the design in all this. And I shall here make use of the Fathers.

First then, What have they to say? I answer, to that Scripture, which is a principal one, Job. 5. 39. Search the Scriptures, they would fain have it to be the Indicative Mood, not the Imperative, to be a practice, not a pre-
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a precept. Poor men they would get little by this if it were so, for this practice was lawful and commendable, and then Christ appeals to the Scriptures in which they were practised, to which they did pretend; their own Dr. Bishop Essewera thinks it a very great shame, that the Jews did practise themselves, and train up their Children in the knowledge of the Scriptures, and Christians did neglect it. Yea, but they would willingly shift it off from being a Command, for then it is still binding, and People that have any sense of God, and their Souls, and any thoughts of another World will conceive it is their Duty, let all the Popes in the World say what they will to the contrary. This is that which pincheth, therefore they would by any shift or wriggle put it off from being a Command; but it will not be. The Fathers take the words in the Imperative, *Utinam omnes ficeremus,* Would to God we would all do that which is written. *Search the Scriptures;* Origen. in Isa. Hom. 2. *& Cæsarensis*/ecce/ &c.* he commands us, Search the Scriptures, Athanas. Tom. 2. pag. 248. Com. *et collat. Doth,* when a Commandment is given let us obey our Lord. *Basil. Chrysostom the same, so Theophylact his follower the same, ινάδακες λόγους διδαχόμενης:* teaching of them how they might have the Word of God abiding in them: he faith, *Search the Scriptures, Theoph., in loc.* There needs no more; for *Jansemius* doth confess it, *Communiter quidem accipitur ut sit imperativi modi:* this commonly taken for a Command: *Non dicit legite, he doth not say read, but search; Non hab aut illas sed omnes, not this or that, but all the Scriptures, Law and Prophets, Conc. c. 36. in loc.* So doth Maldonate, *Theophylact, Augustine, & omnes opinor praeter Cyrilium graves authors.* All grave Authors I suppose, except Cyril, take these words for a Command, *In eo enim vis Testamenti & gratia Orationis consistit.* Why so, *ad suas ipsaum Scripturarum munit,* Christ sends them to their own Bibles, *In quibus omnem illi gloriam suam collocabant,* of which they chiefly gloried. As if he should say, *Quandoquidem tantum Scripturarum tributum,* since you ascribe so much to the Scriptures, that in them you think to have eternal life, *search the Scriptures,* and all things do well agree, they testify of me. *Chrys&* & *Euthymius bene adnotarunt non dicit legite sed scrutaminii, Maldon. in loc.* So that this Text doth stand for a Command from Christ, and the countermand flands (among others) for a brand of Antichrist. But soft, not so hastily; *Stapleton and others say, Christ there speaks to the Scribes and Pharisees, and they were to search the Scriptures by their Office:* This they prove by v. 33. *You sent unto John;* now the Scribes and Pharisees sent unto John, therefore to them he speaks. *Ans.* The Chapter speaks not a word of the Scribes and Pharisees, but of the *Jeus;* besides, the Scribes and Pharisees did not send unto John but the Jews. The Text is express, *Joh. 1. 19.* The Jews sent Priests and Levites from Jerusalem to John.

As to the Fathers urging the Bible upon the People, they say, *'Tis true,* but say they (Sixtus Senensis, and others), *Patres dispensarunt, in-
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dulserunt libertatem, Anf. Out upon it, a mere forgery to cheat the simple. Veni & indulgentia locum non habet ubi non praecessit prohibitor; That is Chamiers Answer, an Indulgence doth presuppose a Prohibition. How could the Fathers indulge that was never forbidden? Was the reading or hearing of the Bible ever forbid by the Fathers or Christian Magistrates in their time? Indeed Antiochus did burn it, and Julian scoffed at it, and Diocletian did burn it also; but of Christians never any did so, the destroyers and prohibitors of Scriptures are of another sort; they do like the Pagan Princes, Antiochus and Diocletian.

But they plead the Fathers; They say the Fathers (as Jerom and Atho) say the Scriptures are obscure and hard to be understood; and from thence infer, That in the judgment of the Fathers the Lay-people should not meddle with them. Anf. 'Tis true, most of them urge this, but very sophistically, and indeed wickedly. Austin faith that the Scripture like a familiar friend speaketh those things it containeth to the heart, Doctorum & Indoctorum, of the Learned, and the Unlearned, Epift. 3. The Scriptures are eafe to be understood, and exposed to the capacity of every Servant, Plowman, Artificer; so Chrysostome, Cyril, Jerom, Jisdore, and indeed all to the same purpose. True they say (as we do), That there are some things obscure to stir up diligence, frequency, prayer. Some Scriptures are dark, therefore Christians must pray more, and read more attentively, diligently; that is the Inference of the Fathers; Therefore they must not read at all; that is the Inference of the Jesuits. What sophistry, how bald is this, fit to be hissed out of the company of rational men. Chrysostome is most earnest upon all sorts, Artificers, Tradesmen, Men, Women, Young, Old, to be much in Reading and Hearing, answers all their shifts, tells them that they have more need than others, than Students, than Monks, because they are in the midst of many temptations. Our Divines cite him much, the Compiler of our Homilies, quotes scarce any Father besides: What say the Jesuits to this? why some say, He dealt like a Pulpit-man, not like a Reader in a Desk, like an Orator, not a Disputant. Others, He was a vehement man. Others, That he spake Hyperbolically; that is, He spake more than was needful. Whereas the truth is, The Angels would sooner want words wherewith to commend, than the Bible want worth to commend it self. But of all men the Rhemists are most impudent, who would make as if Chrysostome were so vehement only or mainly to take People off from Cards and Dice, and Stage-plays; whereas Chrysostomes great busines is to take them from their excuses of their Families, Trades, Callings; Rhemists Preface to their Annotations, with Cartwrights Answer, see there at large. To conclude this, the Fathers speak of the Scriptures according to the Scripture; viz. That they are a Light, a Lamp; a Light that shineth, that they give Understanding to the simple: If men speak not according to them it is because there is no light in them, yet these men reject all. Some few are constrained to confess
confess that in points generally to be believed the Scriptures are plain; but yet they will not yield at any hand that they shall come into the hands of the People, you shall hear their reasons by and by.

The second Question is, What Artifices their Learned Men do use to debate the Scriptures, that the People may have a vile esteem of them, bring them to disdain and loath them? I answer, many ways by Word and Deed; first by Word, Shall I say they disparage them? Sure enough, they blaspheme, they call them a dead Letter, a dumb Judge, Theologian Atramtemarian, Inken Divinity; (do you hear ye Quakers who were your Tutoir) a Lesbian Rule, a Nose of Wax without the Pope (faith Car, Habil.) they have no more Authority than Æsop's Fables, non plus Authoritatis quam Æsopi Fabulas: Here is a Rabbinkey whom the Babyloniab King hath preferred to a Red-Hat to blaspheme the Living God; the same man compares David's Psalms to Ballades, with a verse out of Horace, Scribimus indocti doctis Poemata paffim; which the excellent Bishop Englisheth thus, we write Ballades Tag and Rag. Dr. White in the way tells us that Persius said, that he thought verily it was the Devils invention to permit the people to read the Bible; Is not this enough to scare and affright poor souls from touching it, or attending to it? Martin. Persius de Trad. p. 44. And Thyrence faith, that he knew certain Husbandmen possessed of the Devil, because being but Husbandmen they were able to discourse of the Scriptures: Thyrence de Demoniac. c. 21. Thes. 257. Methinks here I have an idea of a Friar Preaching, that Reading Scripture is the way to be possessed of the Devil.

2. By Deeds and Practice, and that many ways.

1. They cry up the good of Ignorance; they tell us it is more rewarding to be ignorant than knowing, they require no knowledge of the things we pray for: The Jesuites tell us after a long harangue in some things impertinent, and in others very false, that devout People may, and ought, in their ancient right, still use their Latin Prayers, Beads, and Primars as ever before, notwithstanding what Paul faith, in the 1 Cor. 14. And that they doubt not but it is acceptable to God, and available in all their necessities; nay more, that they pray with great consolation of spirit, and with as great devotion and affection, nay oftentimes more than they that Pray in the Vulgar Tongue. Well, and what Prayers be these? Why they be Prayers, Psalms, and holy Words: They are the Pater Nofter, the Ave Maria, the Creed, Our Ladies Matins, and the Litanies, and the like: Oh! the impudence of men, that have made their Faces harder than a Rock, to Print such things as these: Rheem. Annot. on the 1 Cor. 14. So also they require no ability to profess their Faith, if they were to suffer for it; if a Catholicick called before the Commissioners, hath courage to say I am a Catholicick, he defendeth himself sufficiently (though he can say no more) and that I will dye a Catholicick; But what if the Commissioners ask him a reason of his Faith, he answers enough, by telling them that the Church can give them a reason. 
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son of all their demands, Rhem. Annot. Luke 12. 11. They say that Ignorance in most things, is best of all,—to know nothing is to know all things. Hosius.

2. They cry up to the skies an Implicitæ Faith (this is distinct from the other, though near akin) this is the Colliers Faith, and doth wonders. The Story is, the Collier was sick, and being at the point of death, he was tempted of the Devil what his Faith was; the Collier answered, I believe and dye in the Faith of Christ's Church: Being demanded by the Devil, what the Faith of the Church was, that Faith (quoth he) that I believe in; and thus clearly baffled and non-plussed the Devil. He put him to flight said Staphylus, I should not have believed this Story (faith my Author) upon the report of such a base companion as Staphylus; but when I saw the same conceit set forth as gravely by Learned Cleandes than that renegade (so Bishop Jewel calls him); then I conceived that the Colliers Faith was Canonized for the Papists Creed: These learned men were no less than Alb. Pigliu, Hierarch. lib. 1. cap. 5. p. 38. and Hosius cont. Proleg. Brentii, lib. 3. p. 136. with two other considerable men. Dr. Cole shall conclude this, with what he did once conclude the convocation at Westminster, in the beginning of Queen Elizabeth: The Story in short is this. A Disputation is appointed by the Council at Westminster (Faith Fuller in his History); Nine Popish Bishops and Doctors on that side; Eight Protestant Doctors on the other side, Sr. Nicholas Bacon Lord Keeper, Moderator: The first question was about service in an unknown Tongue, the first Day paffed with the Protestants; the second Day the Popish Bishops and Doctors fell to cavilling against the order agreed on: (Alas what should they do, they could not now, Petere argumenta ex officinis carnificum;) They fell to fanciness as well as disorder, the meeting is dissolved, Dr. Cole stands up and tells that honourable Assembly, thus with a loud voice, I tell you (faith he) that Ignorance is the Mother of devotion: So said the Valentinians of old, as Irenæus tells us, that the Ignorance of Truth is knowledg, lib. 2. c. 19.

3. They have one trick more to daæfe the Scriptures, and dull the edge of peoples affections to them, some of their Doctors write most unworthy things of the Bible, as before; these they applaud, that so they may inflit silly and insensibly into the minds of men by their Authority, a very coarse eftem of the Word of God: As for example, Cathearinus refliëth of Cardinal Cajetan, that he denied the last chapter of St. Mark, some parcels of St. Luke, the Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, and the Epistle of Jude; this Men they applaud very highly, call him the incomparable Divine, fill their people with high admirations of him, and then publish in their Books these things; and so intill by drops an evil opinion of the Scriptures: And if the Protestants object this to them, they put it off, saying, he was but a pri-
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vate Doctor, what is that to their Church. The Priests and Friars tell the people what Hesius and others their admired men say of the Scriptures, a dark, tame, mute, dumb, sorry Book; and all this to disparage the Holy Truth of God, and to keep poor Souls in Ignorance, which they do by this means, both Priest and People. Their very Priests understand not their own Mafs-Books; A Young Man within these three Months, entered into Discourse with some Priests at Malaga in Spain, he faluted them in Latin, and proposed some Questions in Latin to them, they understood never a Word. Archbishop Spotswood tells us in his History of Scotland, that the Cardinal persecuted men in Angus, for reading the New-Testament: And 'tis said the Ignorance of these times was so great, that even the Priests did think that the New-Testament was one of Martin Luthers Books, H. Sc. ad annum 1544. He tells us also of a great contention among the Church-men, whether the Pater Noster might be said to the Saints; it was brought to the University, they, some of the Doctors said it might be said to God principaliter, to the Saints materialiter; to God principaliter, to the Saints minus principaliter; to God capiendo stride, to Saints capiendo large: The Doctors meet several times, and not agreeing, it was referred to a Provincial Synod to be decided. When the Synod convened, the question was agitated again, at last it was resolved that the Pater Noster might be said to Saints. Hist. Scot. Anno 1553. 'Tis impossible to conceive what a thick fogg, and mist of ignorance and darkness was upon the Souls of the people; I will mention but one Story from Dr. White upon his own experience, it is this; he saw and learned (dwelling among them) how they said their Prayers; the Creed thus, Cæcæcum àum Patrum orientem creatorum ejus anicem Dominum nostrum qui cum fons Virgini Mariae crixus fixus Docibe Pilati, and so on, to Eccli Catholi remittere pecatorum communiorum, obliviorum bitam and turnam again. It would make a mans heart tremble (faith my Author) at their most horrid ignorance; yet to hear them pronounce their Prayer it moves laughter, and I confess upon this account I durst not Preach it: In him you may see a great deal more of this pitiful stuff, The way to the True Church, in the Preface to the Reader. The Jefuit in his Answer calls him to an account for this: but in his Defence he tells the Jefuit that is the caufe of the better part as well as the poor, they are all ignorant, and say their Prayers much at one rate, and this faith he I will stand to, if all the Seminaries in England had it in chafe: My experience of some (faith he) allows me to speak that the Ignorance is general. Defence c. 12. He asked an Ancient Woman what Jesuf Chrift was; She told him the could not tell, but sure it was some good thing, it would not have been with the Lady else in her Creed; but no more.

4. Lastly, They take this way to put down the Scriptures, &c. by destroying and burning them, and those that love them: I will give three or four instances, the first, King Henry the Eighth writes to the French
French King for Licence to Print the Bible in English in Paris, because there was store of Paper and good Workmen, as also to Bonner then Leiger in France to further it; this was by the means of Cromwell, at great charges it is effected; but by the means of Gardiner and his fellows seized and burned openly in the Newgate place in Paris, 2500 Bibles burned at one fire. See Fox his Martyr. there is much more to this purpose.

Upon the perfecution of the Duke of Guise against the Protestants, at Amiens all the Bibles, Testaments, Psalters, were sought for and openly burnt, at Troyes the Bibles were torn in pieces, at Angers they openly burnt the Bibles in the Market-place; one fair gilt Bible was hung upon an Halberd, and carried in Procession, the Papists saying, Behold, Truth hanged, the Truth of the Hugenots, the Truth of all the Devils, with much collected by Mr. Clark in his Martyrol.

In Ireland (within memory) the Bible was, dragged, kennelled, cut, torn, stamped upon. Bishop Jewell tells of a Martyr in Q. M. pleaded the Scripture before the Bishop in his own defence; the Bishop turning to a Justice said, nay, if he prates of the Bible, we shall never have done; habemus Legem, we have a Law (said he) and by our Law he ought to die. Rep. to Cole. John Porter a young Man, reads in the Bible set up in Paul's by Bonner in the Lord Cromwell's time; when Cromwell was dead, Bonner sends for him, accuses him for expounding the Bible to the people, Porter denies any such thing; Bonner sends him to Newgate where he is loaded with Irons, hands and leggs, and a Collar of Iron about his neck, by a friends means to the Keeper he is somewhat eased, and put among the Felons, whom he reproves, and instructs, being well acquainted with the Scriptures; he is complained of, the Bishop commands him into the Dungeon, 'tis thought he was put into the Engine called the Devil in the Neck: In the night he was heard to groan sad, in the morning found dead.

A poor Bookseller in Avignon was burned to Ashes, for setting to sale some French Bibles, his defence worthy the reading, his questions utterly silencing the Bishop of Aix, with the rest of the Prelates; they gnashed upon him with their Teeth, and cried, To the fire presently: He was led to his execution with two Bibles about his neck, one hanging before, the other behind, as shewing the cause of his condemnation; so the good Man and the Bibles were burnt together. Fox, Mir. H. 8.

A Woman of Sansay in France, was accused by her Servant for having a Bible in her House, in reading whereof was her whole delight; the Maid Servant complains of this to the Jesuites; the Jesuites complain to the Judges, she was apprehended, and imprisoned; the Judges told her, if she would confess upon the Scaffold that she had broken the Law, and cast her Bible into the fire, she should have her life: We would have you (said they) imagin it to be but Paper, and you may buy
buy another, only throw this into the fire to give the Jesuits content, thus they laboured to persuade her for the space of two hours: What a scandal shall I give said she to the People to burn God's Book? No certainly, I will never do it, I will rather burn my Body than my Bible: Upon this she was committed close Prisoner, fed with bread and water, at last condemned to be set upon the Scaffold, her Bible burnt before her face; her self to be strangled, her body to be dragged through the Streets to a dunghil, which was accordingly done.

A Woman in Ireland required by Fitz Patrick to burn her Bible, She told him that she would rather die than burn her Bible; whereupon the Sabbath day morning after this, She and her Husband were cruelly murthered: But the murtherer, tormented in Conscience, and dogged (as he conceived) and haunted with apparitions of them, with inward horrore pined away. Cia. Mar. Fran. Ireland.

There is no end of these sad Stories, Dr. Story shall conclude; Thou pratest (said he to a Martyr) of the Bible, bible, babble, all is bible babble, thou shalt prate at a Stake. So much of the second Question.

The Third is this, What Objections do they make against reading, and having Scripture? They are men of Learning, some of them give some Reason for their proceedings.

Answ. They do so; and you shall hear them fairly proposed, I will not wrong them.

The first is this; Cast not holy things to Dogs, nor Pearls before Swine; therefore the People must not have the use of Bibles. Answ. Verily, this Argument is so horribly injurious to the Wildom and Mercy of God, and so inhuman and barbarous to the rationality of Man, that one would think it were rather flanderously and designedly imposed upon them, then proposed by them: But it is notoriously true in all their Books: Harding and his fellows alleged it in their Answ. to Bishop Jewel. Hosius doth the same also. The Jesuits in their Preface to the Rhem. Annot. but more subtilly and flily; and are rebuked sufficiently by Mr. Car. Salmeron and Coeferus gives the same reason why the People are not to know the Church-Traditions, they must be kept lockt and safe in the Popes Breast; the Pope is not to let the people know Traditions, or at least doth not; because Holy things must not be thrown to Dogs. Canus doth the same, and because he speaks out, I will write his words, Si Apostoli quibus formis sacramenta essent confcienda, quibus, ritibus administranda, alia, id genus religiosis secreta passim vulgo tradidissent, quid effe alius quam adversus Christi legem sanitum dare canibus & inter porcos spargere magaritas? immo quid effe alius quam omnia mysteriorum Christiani. Religiosis aboleret nec enim mysterium est quod ad populares aures essetur. Hoc ita, prima ratio est cur Apostoli quodam sine scripto tradiderunt, nempe, ne aut ab ethnicis iriderentur sacra nostra aut vulgo
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Velgo etiam fidelim venirent in contemptum: The long and short is this, That the Apostles did by word of mouth deliver the secrets of the Gospel to some men, and did not write and preach the whole of Faith and Duty to the Churches; for if they had done so, they had gone against the Command of Christ, who faith, Give not holy things to Dogs, and cast not Pearls before Swine; Can. Lib. 3. c. 3. comm. Loc. Thus the poor People whose Souls are immortal and precious, the People that are the Church of God, for whom Christ died to redeem with his Blood, for whom, and to whom the Scriptures were on set-purpose written, must have nothing but the Scriptures, because holy things must not be given to Dogs, nor Traditions (which also contain matters of Faith and Worship) because Pearls must not be cast to Swine.

Mr. Harding and they with him tell us, that whereas the Hebrew Letters had no Vowels, the Seventy Elders only could read, and the people were kept from reading of it, as it is thought by the special Providence of God, that precious stones should not be cast before Swine; Reply to the fifteenth Article, a notorious daring untruth, for whether they had points or not is not to the question; sure enough the people could Read, for they were expressly commanded to Write the Words of the Law: Deut. 11. And they could Write a Bill of Divorce. Paulus Fagius faith, from the Rabbins, that through the whole Countrey every Town had a School, and that in Jerusalem there were some hundreds of Schools; And in so many Schools was there no Scholar did know his Letters? For him to say they could not Read, and that by a special Providence they were kept from it, and that, because holy things should not be cast to Dogs; What daring men are these? But the truth is, they will adventure upon any thing to serve their own turn, by keeping the people in midnight doleful Darkness.

Their second Objection is, The People will pervert the Scriptures, therefore they are justly prohibited; the good Old Gentleman out of his Fatherhood, takes away the Knife out of his Childrens hands, they will abuse themselves and cut their fingers.

Answ. This Objection is an Hundred year old, and Thirty to boot; and every-where among their Bishops and Jefuites to be found; but I flood amazed to read it of late, in a reply to Dr. S. It seems they think it is a very sharp Argument: Alas, one of the Martyrs in Q.M. broke the edge of it, indeed batter'd it all to pieces. The Story in short is this; Stephen Gratwich convented before Dr. Watson Bishop of Winchester, in St. Maries Overies in Southmark, tells the Bishop of his cruelty, in taking away the New Testament from him, which he had for the health of his Soul, which all men ought to have for their Souls comfort; and so he did treat them more like brute beasts, than Christian men: No (quoth the Bishop) we will use you as we will use the Child; for if the Child will hurt himself with the Knife, we will take away the Knife from him:
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So because you will damn your Soul with the Bible, you shall not have it. My Lord quoth Gratwick, this is a simple Argument to maintain and cover your sin, are not you ashamed to make the word the cause of our damnation? But if your Argument be good, you may take away from us our Meat and Drink, because some men do abuse them; and you may make an Argument to take away all other mercies as well as the Scriptures: My Lords, quoth Winchester, we lose time, this fellow is perverse, he speaks nothing but Sophistry, we shall get no advantage against him. Have at ye now, Wilt thou recant? I will pronounce sentence. There, there it is. Who shall stand before this Argument?

But if perverting Scriptures, be any reason for the non-reading of them; then of all men in the World, the Popes, Cardinals, Priests, Jesuites, should be prohibited; of all men they should never touch a Bible, instances are many: I will present you with a few. Dr. Harding and the Louainists with him argue thus; The Son of Man came not to destroy, but to seek and save that which is lost; Ergo, in the Sacrament the Accidents of Bread and Wine remain without their Subjects. The Axe may not boast himself against him that listeth it up; Ergo, no Man may dare to judge the Pope, if he leads thousands of Souls to Hell; no Man may mutter, or say, Domine cur ita factis. To the pure all things are pure, to the unclean all things are unclean; Ergo, It is not lawful for Priests to marry. Give not Holy things to Dogs, Ergo, Prayers must be in a strange Tongue the people do not understand. I will sprinkle clean Water upon you; Ergo, the Priest must sprinkle the people with Holy Water. Christ said, Without me ye can do nothing; Ergo, the Bishop alone must consecrate the Church. Paul faith, the Rock was Christ; Ergo, the Altar must be of Stone. The Earth is the Lords, the round World, and all that dwell therein; Ergo, the Host or Sacramental Bread must be round. God made the Sun to rule the day, and the Moon the Night; Ergo, the Dignity of the Pope is Fifty six times bigger than the Emperors Dignity. The Thief upon the Cross, repented himself of his Life; Ergo, the Priest at Mafs must fetch a fish, and knock his Breast. Judas killed Christ; Ergo, the Priest, must kill the Altar. Take the Money in the mouth of the Fish, and pay for me and thee; Ergo, the Pope is the Head of the Church. Babilon is a Cup of Gold in the hand of the Lord; Ergo, the Chalice must be of Silver or Gold. Thus I have given you a full dozen of instances, of their horrible abusing of the Scripture; and if it were serviceable it could furnish you with a dozen more, the greatest abusers of the Scripture that ever were, and the greatest blasphemers that ever were, in applying that to ignorant sinful men, which is peculiar to the Lord Jesus: As the Pope is the Light that cometh into the World; and the Ambassadors of Sicilie thus supplicate the Pope Tu qui tollis peccata mundi, Oh thou that takest away the Sins of the World have mercy upon us. Oh
Oh thou that takest away the sins of the World, *Dona nobis pacem*, Grant us thy peace. And these (with much more that might be added) I say these illogical non-sensical inferences, and blasphemous applications are asserted, by Bishop *Jewel at Paults Crofs*; and *Chemnitius, Exami*.

3. They Object, That the Reading of the Scriptures or hearing them read breeds Hereke. Therefore they ought not to have the use of them: This Objection is common amongst all their writers; the Council of *Trent* (as was above said) faith that the Scripture do more harm than good; what harm they do not tell, though they did resolve to prohibit them, and did spitefully speak against them; yet in their Decree they durst say no more than that they did harm in general, and they could not for shame and policy say les, for then they had not mentioned any pretence for their prohibition: Why did not they speak out and name the harm they did, by whom, in what Countrey, to whom, in what particulars? And all their ground is experience, *cum experimento manifestum sit*; But whose experience is this? None sure, but their own they found and felt, and feared more would follow, that the Scriptures had discovered to the World their Tyranny, Hereke, and Idolatry, their Pride, Covetousness, Filthines, and innumerable Villanies: This was the experience, and this is the rise of their rage and enmity, and continueth so to this day amongst some of them it may be feared to spiteful persecution against knowldg.

Woe be to our Parish Priestls, woe be to our Bishops, woe be to our Prelates, said a Learned Man of their own; yea, woe be to them indeed, they have not only taken away the Key of Knowldg, but they reproach it to be the Key of Hereke: Hereticks (faith Dr. Harding and his complices) stick in the venom of Hereke out of the Scriptures; *Ergo*, if the people read the Scriptures, they will prove Hereticks. This is the common cry of them all, and Bishop *Jewel* shall answer them all, the conclusion is this; every Man may read the Jesuites and Priestls Books, but Gods Book they may not read; every Man may read the Jesuites and Priestls Books without danger, but the Book of God they cannot read without danger; would you know the reason (faith he) the Reason is this, Gods Book is full of Truth, and their Books are full of Lies.

The Scripture breeds Hereke, even as much as Light breeds Darkness, or Physick Diseases; yea, but men doe pervert them! that is answered before: Yea, but now Herefies are abroad, therefore it is not safe! And were there not Tradition-mongers and Herefies in Christs time? Were not false Teachers very many and in very many points, and those very dangerous and destrutive in the Apostles time? Were there not some that denied the resurrection of the body, and turned all into an Allegory, of a rising within us, then as well as now? And of late,
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late the Familists and Quakers? Did not some deny the Deity of our Lord Jesus, the Ebionites and others then, as well as the Socinians now? Did not some let go the Head Christ and introduce a wicked practice of Worshipping of Angels, through the pretence of Humility, 

\textit{Holding not the head, Col. 2.} Were there none that did overthrow the foundation, after they did it, by Justification by Works as a less principal cause. Certainly there were all the and others, yet the Apostles did never forbid the People reading Scriptures, for fear they might be infected. As if an Antidote should cause or occasion, (if you will have it so) 

I say occasion an instruction, the Apostles did the contrary; 

\textit{John bids them Try the spirits; and Paul bids them Try all things; and Jude exhorts them To contend earnestly for the Faith delivered once to the Saints: Take unto them the sword of the Spirit which is the word of God, Ephes. 6. 17.}

It is to little boot to light up a Candle where the Sun shines; what should I name the Fathers, were there not Heresies in their times? Doth not Irenæus, and after him Epiphanius name them in numbers eighty? doth not Aṣtin after them and others, reckon up about eighty? Did they now forbid the People to read and search the Scriptures? The clean contrary every one knows that knows any thing of them. Nay, they chide them because they were not skilful: 

The Manichees and Hereticks deceive the simple, but if we had our senses exercised to discern good and evil, we might easily refute them; how shall we have our senses but by the use of the Scriptures and frequent bearing. Chrysost. Hom. 8. ad Heb. Nothing can deceive those that search the Scriptures, for they are a light.

Theop. de Luzaro, ἢ ὄν νῦν ὁ θανάσαι, which shining the thief is discovered; οὐδὲν νῦν ωνὴται ἦν ἐνδοκεῖται. We must read the Scriptures, omni studiō, that we may be skilful exchangers (trapezitæ) to discern between Gold and Copper. So Hierome long before Theophyl. Malloeo Scripturæmis, &c. that we beat out the brains of Heresies with the mallet of the Scriptures, idem. It were tedious to tyth the Quotations of the Fathers to this purpose. The Scripture breeds Heresies; Nay, faith Irenæus 1450 years since to the mad, fantaßical Valentinians; Hac omnia contulit, &c. The Ignorance of the word of God is the cause of all these Heresies. This the holy learned Father pithily discourseth in many Chapters, \textit{Lib. 4.} especially from the 11th. to the 17th. to confound the Marcionites, Carporations and other Gnosticks, That it was the same God and Father Almighty Maker of the World then and now, and the same Lord Jesus the Saviour both now and then. That Abraham was saved by faith in Christ. Nemo cognoscit filium nisi pater, nemo cognoscit paterem nisi filius & qui bene factus filius revelaverit; revelaverit enim non solum in futurum dicitum est, quasi tunc incepit verbum revelare Patrem cum de Maria natus, sed communiter per totum tempus posuitum est; ab initio enim filius assistens suo Plasmati revelavit omnibus Patrem, quibus vult & quod vult & quemadmodum vult Pater &
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And he faith also before, That the accursed Hereticks Gnosticks of all sorts and names, did beget their Herefies and spread them from the ignorance of the Scripture, Hec omnia contulit eis ignorantia Scripturarum & dispositionis Dei: sc. in the Scriptures, Nos autem & causam differentiae Testamentorum, & rursum unitatem & consonantiam ipsorum, in bis quae deinceps futura sunt referentes, 1. 3 c. 12.

But lastly, If the Scriptures must not be read by the People, because they will prevent them, and engender Herefies, then of all the men in the World, Learned men, the Clergy, Popes, Cardinals, Jesuits, Priests, Academicks, Ministers, should not read them, for he must be a great stranger in History, Primitive and Modern, and in common experience. Who doth not know, that these men in all ages have been the broachers of Errors and Herefies, the fallæ Apostiles, the Ministers of Satan? the Gnosticks their Ring-leaders were they not learned? Arrian, Pelagius, Photinus, Macedonius, and the rest; they were either Presbyters or Bishops. Come to our times, look into Poland and Transylvania within these eighty years past, the Socinuss, Uncles Lelius, and Nephew Fanthus, Crelius, Smaleius, Volkelius, and the rest? the Ministers of Transylvania were they Lay-people? Who did expound the ninth of Isaiah and applied it to Hezekiah? and the 53 Isaiah and apply it to Jeremiah? or the fifth of Micah, and apply it to Zorobabel? Who invented such a trick as to say these Texts might be applied to Jesus Christ, and ought to be so; modo eminentior, a villainous trick in it self, and very apt to deceive young Students? Who are those that affirm, publickly affirm, That Abraham was not saved by Faith in Christ? are they Lay-men, they would take it very hainiously if a man should not say that they were learned men, admirable and incomparable men. Did the People in Holland revive and vent Pelagianism? Do the People in England contrary to the Scriptures and the Doctrine of the Church vent Photinianism or Pelagianism? I have reason to believe that brain-fick Quakerism did not arise from the People, but from learned Seducers, that have a mystery amongst them to do any thing, or spread any fallacy, fo it be for the advance of the Catholic cause. Sabbatari-anism for the Saturdays Sabbath. Antisabbatarianism against the Lords-day, Fure Divino. Anabaptism hath risen from and been supported by men of Learning.

The fourth and last Objection they make, or that I shall name, is the obscu-
obscenity of the Scriptures. The Scriptures are obscure and dark, therefore the Lay-people shall not read them. This also is a common threadbare baffled Argument, how do they prove the Antecedent? Why, there are some things dark and hard to be understood in Paul's Epistles.

Ant. Though there be some few dark places in Paul and other Scriptures, yet generally they are plain, and there is nothing dark in those few places that concerns Faith and Holiness; but the same is abundantly plain in other Texts; some places are obscure, most places are plain and facile: Ergo, the People must read none at all; this is the proper but most absurd Inference of the Jesuits. Some Texts are somewhat dark, therefore the people should read the oftner, pray the more, compare Text with Text, consult and confer the more, be well skilled and settled in the Doctrines of Faith and Practice in plainer places the more. These Inferences are proper and natural, but that they should not read at all is such a wild doltish non sequitur, that nothing can be more.

David faith. That they are a Light, a Lamp, that they enlighten the eyes, give understanding to the simple: Yet how little was there of the Bible in David's times, no more but the five Books of Moses, and two or three other Books, and these mostly Historical; what a light and glory shining is there now by the Accelion of Solomon, the History of the Kings, the Prophets, Evangelists, Apostles? and yet shall bold men reproach them, and say, They are dark? 'Twill be tedious to you and me to quote Fathers in this Point; take two or three; Universa Scripturæ & Propheticae & Evangelicae suunt in aperto; & sine ambiguitate & similiter ab omnibus audiri possunt: Prophets and Apostles are without ambiguity, and may be heard (understood) of all. Irenæus lib.2. c. 46. He discourses against the Valentinians, and the other Gnostic, who would pick out a mystical meaning where it never was; and if that they met with any number, what wild work would they make with it for their fantasick Aesopery; much at the rate as the Papists out of Pasæ oves collect the Popes Supremacy, and out of the Eighth Psalm, Thou hast put all things under his feet: Æ. Sub pedibus Pontificis Romani, under the Popes feet. Pecora campi: The beasts of the field; that is, Men on earth, the fifth of the Sea; that is, Souls in Purgatory. Volores caeli, the birds of Heaven; that is, the Souls in Heaven Canonized by the Pope. Go to, faith Irenæus to the Gnostic, with your wild notions: So say we to our Adversaries, Scripture in aperto sunt; The sense of the Scriptures is plain enough. So Clem. Alexand. persuades the Heathen to leave their Fables, which are much like the Popish Legends; and their Statues which they worshipped with uncouth Ceremonies, like the Popish Images; and invites them to Heavenly knowledge in the Prophets and Apostles. Audite qui estis longe, qui estis prope, nulius celatum est verbum, lux communis innotescit omnibus, nulius est in verbo Cimmerius: The word is evident, the light shineth, there is no darkness in the word; Clem. Alexand. Orat. adhort. ad Gentes. Whatsoever things are necessary are manifest in the Scriptures;
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tures ; Chrysost.  Dr. Prideaux in the Chair was wont to tell us, that
Scriptura est obscura in aliquibus cognoscendis a Theologo.  Sed non est ob-
scura in credendis & agendis a Christiano : If the Scriptures be hid they
are hid indeed to the Learned Papists.  How do they write and deter-
mine contrary to one another?  How plain is Pighius in the Point of
Justification, and the Imputation of Christ's Righteousness, as also
Gropper and the Divines of Colen, and long before them Aquinas also?
How dark and ignorant, and thuffling is the Council of Trent in that
great Point?  Canus tells us that Cornelius Mus the Bishop of Bitonto did
affirm in the Council of Trent, That Christ in the Supper did not offer Sa-
crifice: Christum in cena corpus sium & sanguinem sium non obtulisse :  
Christ did not offer up his Body and Blood at the Supper.  A most un-
doubted Truth, and that that throws the Mafs with all its attendants up-

The face, it gives a deadly blow to almost all of Popery; and this
Cornelius was not alone in this point.  But what say the Fathers to it?  
Canus tells us, That jure a Patribus & universis Theologis explodus est.  
Cornelius and his opinion was justly exploded and cast out by the Fathers,
and all the Divines in the Council.  They decree the contrary, and curse
the gain-fayer. Canus undertakes to confute him, but indeed his Arguments
are very watry and childish, Can.in Com. loc. 12. c. 12.  There is scarce an
Article in which they do agree among themselves, no not in the Point of
the Popes Supremacy.  Men receive not the Truth in the love of it, and
God justly lets them wander in the dark and believe a lie; the darkness
is not in the Sun, but the eye is bleared and dim, the fault is not in the
Object but in the faculty; the Scripture is light, but we are dark.

Object.  But they do not prohibit men to read so they have a License.

Ans. I told you before that this was a meer flam; and if men might
have a License, yet it is and would be a meer Innovation, and a piece of
Tyranny: But it is a very cheat, the Licenses I have proved already are
forbidden by Paul the 5.  For the further discovery of this, let us observe
what Clement the Eighth tells us in his observation upon this Decree of
the Council; It is to be observed (faith he) concerning this Rule of
Plus the 4th. That no new power is granted to Bishops or Inquisitors to license
the buying, reading, or keeping the Bible in the vulgar tongue.  Seeing hi-
thereto by the Commandment and Practice of the holy Roman and uni-
versal Inquisition, all such power of granting Licenses hath been taken
from them; that whatsoever the Pope and his Crew (faith Dr. White,) might make a shew of to blind the eyes of the World, yet in very deed
they meant no such thing as a License at all.

Ledesiman hath written a Traet about this Question, and he well un-
derstood their fenfe; he tells us, Quamvis aliquis bono animo, &c.  Al-
though (faith he) any man with an honest mind shall desire a License,
and shall pretend that he desires it for Devotion, and the profit of his
Soul: Si fe dicat paterce bono animo; yet that of our Saviour may be
answered to him, Mat. 19. You ask you know not what, it is a fallacious
devotion?
devotion; a Zeal, but not according to knowledge; or rather it is a spirit of division and error at all adventures; Concedendum non est; no Licencé is to be granted. Nay more (and somewhat dangerous too) Radix illius petitionis est heresís. Herefis is the rife and root of such a request; t'is heresís interior; therefore they crave a Licencé to read, because they are sick of an inward herefis, (quia heresi interiori laborant,) because they think the thing is necessary; and it ought to be so, at least it is more expedient, and the contrary not to be lawful, Lib. de Leéi. S. S. Ling. vern. So that it seems 'tis inward herefis for a man to desire leave to read the Bible. 'Tis inward herefis to think that the Council of Trent hath done any thing inexpedient in forbidding people to read under pain of non-abolution, or the Book-seller to fell under such a Penalty. In the Taxa Cam. Apostol. a man may buy an Indulgence for Inceft under 12 d. But if a man sell a Bible it is no less mulct than 1200. Ducats. The noble Morey shall conclude this, Prisci patres,&c. the Ancient Fathers did obide the People for not reading; the Council doth curse them if they do read. Then, before the Art of Printing, Bibles were scarce and dear; now they might have plenty and cheap. They laboured to open the eyes of the People of God; these endeavour to put them out, and to keep them in ignorance all their days. And now I pray judge what is become of your Licencé?

Quest. the 4th. and last. What Design have the Papists in all this? Why do they thus vilifie, disparage, prohibit the Scriptures, when their Decrees are so manifestly repugnant to and confuted by Scriptures, the Old Fathers, and universal Practice, and evident Reason; sure they have some end that moves them to it.

Ans. Yes, they have divers. First, They reproach the Scriptures as lame and insufficient, that they may advance their own Traditions: Traditions are not additions to the Word, faith Canus, Quin potius sunt Verba Divina non alterae illae que sacrís libris Scripta sunt: Lib. 2. Com. loc. disp. ut. So Hosius, Bannes, Bellarmine, Coster, Alphonso. a Castro, with all the Herd speak at this-rate; and indeed it is time for the Pope to make a new Bible, for the Bible of God is his enemy, and therefore they are enemies to it; I hate it, for it never speaks good of me. Then the Pope must beget Traditions, and the Jesuits to cozen the People must name them Apothetical.

The Monks of Hildebrants breeding were kept back from the Scriptures, to the end that their rude wits might be nourished with the husks of Devils, which are the custodians of humane Traditions, (Silquis Daemonorum quæ sunt consuetudines,) that being accustomed to such filth, they might not taste how sweet the Lord was. Bishop Usber out of Wulfram. Answ. to Malone. Hildebrand was a fit tool for such a work, a Murderer, a Poysoner of several Popes, a Necromancer, conversed with the Devil, threw the Hal into the fire because it would not answer his demands; as the Oracles were wont to do. See Bale, Eng. Vet. This was
was the man that trampled Scripture, and advanced Traditions; And
so it came down from hand to hand, from Monks to Friars, from them
to Priests and Bishops; hence came the ungodly practice of keeping
the Common-People from reading Scriptures, that they might be
drawn to humane Traditions. Usher ibid.

The second Reason is to maintain their Pride, the Bishops state, the
Priests impetuousness, to be accounted some great ones; to be called
Rabbi, and Magifler noster, they keep away the Scriptures that the
People may depend upon them. I fear (faith Erasius) that the People
must nihil attingere, that is in plain English, Be fots and stocks, and
brutes. The reafon and ground of this is not so much the danger the
People may run into by knowledge (that is a sorry but wicked pretence,)
sed sui respectu, they keep the People in ignorance (more than Inians,) upon their own account; viz. that they may be looked upon as Oracles, that the People may reftor to them as Oracles, and may ask them what is the meaning of this, or that, and they in a proud Magiflerial way may answer, Understand thus, (sic senti, sic loquere,) speak thus. To maintain their Pride and Stateliness they make the People brutes to be led by the nose, and not Men to be matters of Reafon.

The third Reason may be this, If the light comes in, the moth eaten,
braided ware will easily be discovered; therefore you must keep the
Shop dark, if the People have the Scriptures they will quickly defert
us. Of all men to this purpose commend me to Petrus Sutor, Cum multa
patam tradantur observanda: Whereas many thing are openly taught to be
observed, which are not to be had expressly in holy Scriptures, will not the
simple people (Idiotae hæc animadvertentes,) observing these thing quickly
murmur and complain? Will they not easily be with-drawn from the
Ordinances of the Church when they shall find there is no such thing
contained in the word of Christ? Pet. Sut. de Tralat Biblie cap. 22. Indeed here is the nail upon the head; or rather the saw by the right ear.

Dr. Harding gives this as one Reason why the People must not have
the Bible: $e$. They will defpife and make the Simplicity of the Church
and of all those things which the Church useth as pap and milk to nourifh
her tender Babes withal: Hard. Rep. art. 15. That is, they will despire
that which God would have them despife; $e$. false Worship. The
People by the light of the Scriptures will despife the antick, mimic
postures, gestures, veftures in their superflitious idolatrous Worship in
an unknown Tongue; therefore we will take a course, they shall not
have them: They will see and know our Aves and Credo's to be no
Prayers, our Ladies Letany, and Prayers to Saints, to be old Paganifm
revived; They will spy many a hole in our coat, they will contempt holy Church, and despife her pap and we shall be made a scorn. Indeed
here is the finger upon the fore, down goes Diana. In short, Bishop
Jewel answers Harding thus: The People despife nothing but what
should
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should be despised, for they despise nothing but Superstition and Idolatry: *ibid.* But these are but private Doctors, therefore let us see what the Pope himself faith in the case, there is a very considerable passage to this purpose, and I find it quoted by Dr. Stillingfleet, and Dr. Moulin. The Story is this:

The Bishops meet at Bononia to consult with the then Pope, *Paul* the third, how the Dignity of the Roman See might be upheld, for now it began to totter. They offer many ways, at last they came to that which they thought the weightiest of all; and therefore did propose last which was this: *viz.* That by all means as little of the Gospel is possible might be, might be read in the Cities of his Jurisdiction, but especially as little as possible could be in the vulgar Tongue; and that little that was in the Mass should be sufficient; and that it should not be permitted to any mortal man to read more; for as long as men were contented with that little, things went well, but quite otherwise since more was commonly read. For this in short, is that Book (mark that) which above all others have raised these tempests and whirlwinds with which we are almost carried away; and in truth whosoever carefully considers it and compares it with what is done in our Churches, will find them very contrary to each other, and our Doctrines not only to be different from it, but repugnant to it.

A very honest, true and ingenuous confession; and indeed it is no hard matter to shew to every man, even the meanest capacity, how that their Doctrines (not only their Practices) but their very Doctrines are not only different but repugnant to the Sacraments, Lords-Prayer, the Creed, and the Ten Commandments: Here, here is the true reason for which they do vilifie Scripture, the People are Lozells, they might meddle with their Measures and Diftaffs; they will vent Heresies, they are not fit, they will cut their fingers, the holy Father would suffer them to harm themselves; he will chew their meat first, and then they shall have their pap and milk. These and such like are meer pretences, the true cause is rendered by these Bishops here at Bononia. This meeting (as I guess) was about twenty years after *Luther*, that man of God, (as he is called) began to preach, and some years before the Council of *Trent* began, and the Council out-did their advice, for they advised as little of the Gospel to be read as might be, in the vulgar Tongue; but the Council decrees they shall have none at all, neither poor nor rich, neither man or woman, neither Prince nor Peasant, neither Clerk nor Lay-man shall read it or have it in the Mother-tongue; as if the fear of *Cain* in some sort were upon them, that whosoever met them with a Bible should kill them. So much for this.

Now lastly to the third Point in this Controversie to be debated; *viz.* That the Scriptures are to be translated into vulgar Tongues, into the Peoples Language; for we have proved already they are to read and hear them, and that therefore they were written by Divine appointment for them, and to them; therefore they ought to be translated.
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ted. For what am I the better for the Indian-Bible, I know never a word? what would you be the better for a Welsh one, unless there be an Interpreter? Methinks the gift of Tongues, Acts 2. I should convince any one; gifts are for others, for the work of the Ministry, that the Body may be edified, Eph. 4. by the gifts of Tongues did so many Nations; some of Africa, some of Asia, some of Europe, hear the Apostles speak the wonderful things of God in their own Language in which they were born. This was extraordinary as to the attainment, since skill in the Languages hath been attained by ordinary means in the use of study and prayer; and so by Translations People have known by reading, hearing the great Mystery of Jesus, and Salvation by him in their own Tongue; In gifts both ways, extraordinary then, upon a sudden without their study, and gifts ordinary attained by means, since God according to his Infinite Wisdom and Mercy made known his Will, his Grace for mans Salvation. So that I may say of translating the Word, what Kentigern a Bishop in Wales about the year 550, was wont to say of Preaching; viz. They that are against Preaching Gods word, envy the Salvation of Mankind. So they that hinder translating fill Hell.

Ulpilus translated the Bible about thirteen hundred years since into the Gothish Tongue; he invented the Characters; translated on purpose that the Barbarous might learn the Mysteries and Truth of God, Ut diversent eloquias Dei. Many, very many of the Goths were converted, and were Martyred by Athanasius, because they forsook the Religion of their Fathers, &c. Paganism, they did embrace death for Christ, Socr. Eccl. Hist. 1.4. c.27.

St. Hierom translated the Scriptures into the Dalmatic Tongue, Bellarmine and Harding would seem to doubt of it. Hosius and Alphonsus a Castelo do both acknowledge it; and 'tis no wonder, for Hierome himself faith he did so, in his Epist. ad Sophronium, Hominibus linguam meae dedi; and when Sophronius desired him to translate the Psalms into Latin most accurately, because he would translate them into Greek, he adviseth him there was no need; and quotes that of the Poet, In Sylvia ne ligna feras; that is in English, Carry not coals to Newcastle, or, cast not water into the Sea; there were so many Translations into the Greek, that it would be superflumerious. Ibid.

The same Hierom tells us that at the Burial of Paula, such Companies came to the Solemnities out of the Cities of Palestine as passed again, and that they did sing Psalms orderly, People of several Nations, Hebrew, Greek, Syro, Latino Sermone, in Hebrew, Greek, Syrian, and Latin; ad Eufclob. de Epitap. Paula.

They that have Translated the Hebrew into Greek, Numerari possunt, may be numbered, they were many; but they that Translated it into Latin are numberless, Latini autem nullo modo: Aulisin de Doct. Christ. lib.2. c.11.
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Basil affirms that Translations were made into the Palestinian, Theban, Phœnician, Arabick, and Lybian Tongues, in Epif. ad Neofæs. Chrysostome the same; ifidore faith into all Christian Tongues, de Eccles. Of. cap. 10.

What should I speak of Aquila, Theodotion, Symmachus, Origen, or the Syriack of the New Testament, which is very ancient; some acribe it to Mark, for it is so evident that Alphonsus a Caffro doth confess it, Fatemur sacros libros olim in linguis vulgarem suisse translatos. We confess that of old time the holy Books were translated into the vulgar tongue. I humbly conceive it is remarkable (sure I am to me it is so) that God gave to Jeremy what the Jews should say when they were in Babylon, not in the Hebrew, but in the Chaldee Tongue, for that Tongue the Babylonians spoke, and not the Hebrew, and so the Babylonians might understand what they said to them, Jer. 10. 11. Thus shal ye say unto them, the Gods that have not made the Heavens and the Earth, they shall perish, &c. 'Tis in Chaldee there, that is the Original. And so likewise Daniel expounds Nebuchadnezzars dream to him in the Chaldee Tongue, and several Chapters in him are in Chaldee; so that here Chaldee is the Original. I have mused sometimes why Daniel in writing the Historical part of his Book did not write it in Hebrew, seeing the things were past and gone before he wrote, why should he historie those great passages in the Chaldee as he spoke them, and not in Hebrew, unless it be this, that God would have us from hence observe, That it is his will that men should know their own concerns in their own Tongue, that they themselves might read and hear: What an irrational, bloody, abominable thing then is it in the Council of Trent to forbid the Translating of the Scriptures on purpose to keep poor and yet immortal Souls in ignorance; there are none do thus that I know, but the Turk, the Grand Mufles at Rome and Constantinople in this are agreed. The Turkis Religion framed to shed much blood, (ad funendum sanguinem faciis) delighteth much in Rites and Ceremonies, and commands belief most imperiously without any liberty to enquire what or why: Unde librorum quos sanctos habent lectio plebi interdicta est, whence it is that the People are forbid to read their (holy) Books, which very thing is a present and manifest token of iniquity. H. G. de ver. Rel. l. 6.

But let us go a little further in this. Eusebius in his Prep. Evang. l. 13., inclines to judge that Moses was Translated into Greek before the Persian Monarchy. Numenius a Pythagorean Philosopher said of Plato, that what Plato wrote of God and the World, he stole it out of Moses, (thus when thieves fall out, &c.) and what is Plato but Moses turned into good Greek? But whether there were any Translation then, or whether they learned of the Jews with whom they did much and long converse, (which is the more probable way of the two.) I mean the prime Philosopher Pythagoras, after him nigh 190 years Plato, and then Aristotele with others, I do not determine; But sure I am (though men love to cry up these
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these and neglect Moses) that they were proud puddling Plagiaries or thievcs.

Ptolemy Philadelphus caused the Hebrew to be translated into Greek, and received it with great Veneration when he heard the Law read in a Tongue he understood; see at large Josephus Jew. Antiq. lib.12. c.1,3. other Translations there were that went under the name of the Septuagint; this the Eunuch was reading in his Chariot, Act. 8. Luke sets it down according as it is in the Greek Translation, and not in the Heb. Original. Philip expounds to him, and God blesseth, the Eunuch believes in Jesus, is baptized, goes on his way rejoicing, a good Argument for Translation; yet that Translation of that Text which the Eunuch was in reading was nothing accurate, in his humiliation his judgment was taken away; it is, he was taken from prison or restraint, and from judgment. Let us now see a little what our Adversaries do object against us in this case. First they say,

Obj. This Island hath continued in the Faith this 1300 years without Bibles till of late.

Ans. Very false, Constantine commanded the Bible to be written and sent abroad into all Countries, Kingdoms, Nations of his Dominions; whereof England, or rather Britain was one. Adelizane King of England caused the Bible to be Translated into the English Tongue. Beda almost a thousand years since Translated the Gospel of St. John into English. Bishop Jewel, John Trevisa, Fuller, C.H. Bed's faith, Five Nations didconverfe with one Truth, one Bible, Britons, English, Picts, Scots, Latins. Hec Infula quinque gentium linguis quam eandemque sciusciatur veritatis scientiam, Bed. lib.1. Ecclef.Hift. Cedman Translated the History of the Creation, the Departure from Egypt, the Entrance into Canaan, the Birth, Death, Resurrection and Ascension of Christ, the Glory of Heaven, the Pains of Hell: De Doctrina Apostolorum, de terrore futuri Judicii, de aliis plurimis Scripture Historiis, multitorm animi ad contemplatum seculi & ad appetitum vite celestis accessi fuer, Bed. Ecclef. Hift. (according to mine,) lib.4. c.24. many men were mortified and made heavenly thereby, by Cedmans Translation. Suppose they had none, what then, should they never have? time was they were Gentiles and Pagans, should they continue so?

Obj. 2. Your Translations are faulty, Harding, Rhemists.

Ans. This is said a thousand times but never proved, an untruth joined with flander, so Jewel; a spitefullie lie, so Cartwright answers the Jesuits; Shew them (saith he) Dr. Martin did attempt it, but was laught at for his folly by his friend: The words may be short, but the sense is incorrupt.

Obj. 3. What, the Scripture Translated into a Barbarous Tongue!

Ans. This makes a noise, Barbarous, barbarous, Vulgar Tongues, for Hoftlers, Tapsters, Sempsters, idle, loose, sensfuall, brutal men, this is their Rhetorick; but indeed it is a very rancorous, croaking noise; Barbara
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Barbara lingua est que nescit laudare Dominum, Bed. The Bible in any Language is holy, and the Language is holy that knows how to worship God, and blest Jesus. What were the Canaanites? what was Torah, Nahor, Abram, before God called him? When Abram came into Canaan was not the Hebrew the Language of Hearths? was not the Greek a Pagan Tongue? If I know not the meaning of the voice I shall be a Barbarian to him, and he to me, 1 Cor. 14. 11. Paul calls every Tongue barbarous that is not understood, and so all the Prayers of the Papists are barbarous, because they are not understood by the People.

To conclude, they allow no Translation but the old Latin, this the Council makes authentical, prefers above the Original; it hath been mended several times, but yet crawls with many very great faults, against their knowledge on purpose to defend their Errors and Idolatries. I refer to Chemnit. Exam. 1 part. de Scr. Our learned Bishop Morton's Appeal, Lib. 4. c. 18. Sect. 3. there it may be found.

Take an Instance or two in Gen. 3. 15: He shall bruise the Serpents head; so the Hebrew, so the Seventy Translate it. So the learned Papists do acknowledge it. Yet in the last Edition set forth by Clement the Eighth, the vulgar Latin read it, She; cf. the Virgin Mary, She shall break the Serpents head. And this though it be a manifest, nay a confessed corruption of the Text, yet is still revered by them, and no man in Writing, Preaching, Disputing, must dare to use any other but this; and this they do against knowledge on purpose to keep up their blasphemous, Idolatrous Worship: Here is their Reformation.

So in Exod. 34. 29, 30. they read thus, They saw his face horning: Heb. sheining, as we read it; hereupon they picture Moses with a pair of Horns, for which the Jews do horribly curse the Christians, as though they thought Moses to be a Devil.

So Heb. 11. 21. they read it, Jacob worshipped the top of his rod: adoravit fasitigium virge; whereas in the Greek it is, He worshipped upon his staff, at or upon his staff. And this is confessed by their own men, Greek super fasitigium; cf. nuxus baculo ejus; See. cf. in loc. Though our Translators deal honestly, putting leaning in a different Character, because it is not in the Greek. How do they cry out of Fallacies! no man can think what a stir the Image-mongers make for their Idolatry by this corrupt Translation of their Vulgar, that Jacob worshipped his staff; they catch at any sorry thing for advantage. So in their own Annotations upon Mat. 2. the Witenmen that came from the East, they impudently and foolishly call them the three Kings of Colen: and how their Bodies were translated thither on purpose to keep the old trade of Pilgrimage and Prayers for the sake of Offerings; they durst not let the Bible go abroad without a keeper, their frothy foolish false Notes.

Well, let us seriously consider what a rich mercy we have that we have it in liberty, purity, safety in our Mother-tongue. How do Hierom, Austin, and the rest of the Fathers, Luther, Calvin, and our own Reformers
formers strain for Expressions to set forth their Excellency, let us not be dull and stupid; let us abhor Popery that will maintain their Kingdom of Darkness, though it be in darkness of Souls, the ready way to everlasting darkness.

Let us pray frequently for the life and safety of him that is Supreme, and those that are subordinate under him; Assure your selves these are matters of near concernment.

Let us pray that God would blast Popery, that God would preserve us from it; if that should for our Gospel-sins prevail, you must lose your Bibles, perhaps your Bodies too, unless you will adventure to lose the Truth, and your Souls: assure your selves they have waded through the blood of men to destroy the Word of God, and will do so still; their strongest arguments are Swords and Stakes.

Lastly, by Hearing, Reading, Praying, Meditation, let every one of us labour to be expert in the Word, Apollos was mighty in the Scriptures. To stir up your hearts, consider these Particulars: 1. The Author; it is infinitely the best, the most holy, only wise God; 1 Tim. 3, v. left. 2 Pet. 1, v. last. it is seven times repeated in the seven Epistles, Rev. 2,3, ch. what the Spirit, the Spirit of Glory, of Holiness, the Spirit of Truth faith to the Churches: 2. The matter; it is our Lord Jesus; here are the treasures, all treasures, of Wisdom, Divine Wisdom and Knowledge; here are the Commands of God, full, plain, pure, everlasting; here are the Promises exceeding great, free, precious Promises, Yea and Amen in Christ; here are the Works of Gods Creation and Providence, which the Philosophers knew not. 3. The Office of it, it is to instruct, to give understanding, to convince of Sin, of Hell, of Jesus; 'tis to breed and encrease Holiness, Peace of Conscience. Lastly the end, to make us wise unto Salvation, through Faith in Christ Jesus.